The Christian Century

PUBLISHED WEEKLY

The Unity Christ Seeks

(Second in a Series)

By Harold John Ockenga

Tornado Weather in Dixie

Editorial Correspondence

Not Under a Bushel

By Emily B. Moores

New Ways to Communicate

By Malcolm Boyd

FEBRUARY 29, 1956

In This Issue

THE LENTEN MEDITATIONS are written this year by David H. C. Read, newly come from Edinburgh to the pulpit of Madison Avenue Presbyterian Church, New York. A British chaplain during World War II, Mr. Read was captured with his unit in 1940 and spent five years as a prisoner of war. Out of his experience came *Prisoner's Quest*, one of his five published books.

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The Christian Century

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Coming Events

Feb. 27-March 3. Union Theological Seminary James Sprunt Lectures, Richmond, Va.; James Hastings Nichols, Markus Barth, Paul Freeman Barackman, speakers.
March 2-4. Student Christian Movement Regional Conference for Students Preparing to Teach, Buffalo State Teachers College, Buffalo, N. Y.
March 4. Chicago Sunday Evening Club; Douglas Horton, speaker.
March 4-9. United Lutheran Regional Evangelism Missions, Kansas City, Mo.; Austin, El Paso, Tex.
March 5-9. National Council of Churches Joint Commission on Missionary Education, Buck Hill Falls, Pa.
March 6-7. N.C.C. Broadcasting and Film Commission Annual Meeting, New York city.
March 8. Garrett Biblical Institute Committee on Ecumenical Concern Lectures, Evanston, Ill.; Garrett Chapel (10 a.m.); Seabury Western Theological Seminary (4 p.m.); Northwestern University Cahn Auditorium (8 p.m.); Hanns Lilje, speaker.
March 8-10. N.C.C. Commission on Christian Higher Education Mid-Atlantic States Area Interseminary Committee, Lancaster, Pa.
March 11. One Great Hour of Sharing.
March 11. Chicago Sunday Evening Club; Alan Walker, speaker.
March 11-16. United Lutheran Evangelism Missions, Shenandoah, Va.; Memphis, Tenn.; San Antonio, Tex.
March 11-17. Girl Scout Week.
March 16-19. National Council of Presbyterian Men (U.S.A.) Central Area Meeting, Chicago.
March 18. Chicago Sunday Evening Club; William G. Pollard, speaker.
March 18-23. United Lutheran Regional Evangelism Mission, Harlingen Valley, Tex.
March 20-24. Church of the Brethren General Brotherhood Board, Elgin, Ill.
March 22-23. N.C.C. Division of Foreign Missions Far Eastern Joint Office Annual Meeting, New York city.
March 22-24. 7th Annual Evangelical Social Work Conference, Wheaton College, Wheaton, Ill.
March 23-25. Student Christian Movement Regional Conference for Science and Technical Students, University of Rochester, Rochester, N. Y.
March 25. Palm Sunday.
March 30. Good Friday.
April 1. Easter.
April 2-4. Colgate Rochester Divinity School Annual Post-Easter Convocation, Rochester, N. Y.; Wilhelm Pauck, Ayer lecturer; John A. Mackay, Rauschenbusch lecturer; Robert J. McCracken, convocation chaplain.
April 2-6. Seminar on "The Church with a Whole Ministry," First Community Church, Columbus, Ohio; Roy A. Burkhart, Rollin J. Fairbanks, Kenneth Hildebrand, Dr. W. Hugh Missildine, M. F. Ashley Montagu, Francis S. Woidich, speakers.
April 2-9. National Boys' Club Week.
April 4-6. Associated Church Press Annual Meeting, Toronto.
April 8-13. N.C.C. Broadcasting and Film Commission Religious Radio-Television Workshop, Flint, Mich.
April 8-13. United Lutheran Regional Evangelism Missions, Longview, Wash.; North Platte, Neb.; West Nassau and East Queens, N. Y.
April 9. Chicago Tract Society 67th Annual Dinner Meeting, Central Y.M.C.A., Chicago.
April 9-12. South Carolina United Lutheran Synod Convention, Columbia.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

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EDITORIAL

IT IS NO MERE coincidence that the generation which eliminated the fear of God has been weighed down by the fear of man. There is a moral courage needed in face of personal and political danger that in the past has often been the by-product of a trembling before God. No enlightened Christian wants to advocate a religion of cringing servility before an inscrutable Omniscience, but may we not have come so far from "the terror of the Lord" as to have lost that sense of awe before the Divine which draws the sting of temporal fear? Perfect love casts out fear, but we have cast out the fear of God while our love is still very imperfect. And that carries danger to the soul. Something has happened to make us insensitive to what the Bible calls "the wrath of God"—and it is very doubtful if it is excess of love. When the disciples followed Jesus up to Jerusalem "they were afraid"—not simply because of the dangers ahead, but surely also because there was something divinely awesome in the Figure ahead. A modern sin of the church is to make Jesus harmless. Perhaps we could learn from that apocryphal (but surely authentic) word: "He that comes near me comes near fire."

Third Week In Lent

Lord Jesus Christ, before whom the saints have bowed and angels veil their faces, have mercy on our easy pieties and presumptuous prayers; and hold us on the path of reverence and godly fear for Thy Name's sake. Amen.

Britain Faces End of Death Penalty

AFTER A DEBATE as emotion-packed as any it has witnessed in years, the British House of Commons on February 16 voted 293-262 to call on the government (meaning the cabinet) to introduce legislation to abolish the death penalty or to suspend it for an indefinite period. Prime Minister Eden says that even though the cabinet wanted the death penalty retained for some cases, principally treason, his government will carry the mandate of the Commons into effect. It may take months, however, for the cabinet to get around to doing this, and Mr. Eden pointed out that meanwhile the majority opinion on the matter in the House may shift. Nevertheless the fact remains that the first effect of the voting (in which party lines were ignored) is to stop death by hanging in Britain, at least for the time being. Behind this decision lie years of agitation by a small group of humanitarians, given new voice and a sudden rush of public support in recent months by the hanging of a teen-age boy as an accessory in the shooting of a policeman and of a mother of small children who shot her paramour, and the disclosure that several men were serving prison terms for crimes of which later confessions proved they were innocent. We predict that the British action will revive demands in this country for abolition of the death penalty. An increasing number of Christians find the implacable finality of capital punishment difficult to reconcile with Christian teaching on the sacredness of human personality, while humanitarians of all stripes more and more challenge the claims made for the deterrent effect of execution. The six states which have abolished the death penalty do not believe that this has led to any increase in the homicide rate. But there is one *ad hominem* argument for ending capital punishment which, so far as we are concerned, outweighs all others. This is the testimony of all the prison wardens with whom we have discussed the subject that the only offenders who are executed are unfortunates without friends or money. This has not been true in England, where nevertheless there are to be no more hangings. But with few exceptions it is emphatically true in this country, and it constitutes a weighty argument in the name of justice for doing away with one surviving savagery in our penal codes.

Ominous Sounds From Spain

EVEN THOSE AMERICANS and Britishers who have had no admiration for General Franco have fallen into the habit of thinking that his dictatorial grip on Spain is so tight that there is no chance of breaking it. Signs are multiplying, however, that the Franco regime is encountering plenty of trouble just below the surface of the picture Spain presents to the world and that the surface is wearing very thin. Labor trouble is growing, and there are even a few Roman Catholic ecclesiastics who dare to point out the contrast between the social encyclicals of recent popes and the starvation wages and miserable housing which are the lot of most Spanish workers. Franco's attempt to silence church criticism by building another cathedral in Madrid—as though more churches were Spain's present need!—is increasing the muttering among the poor, while his Falange party is growing increasingly restless over his plan to restore a Bourbon monarch in another decade. Recently, this covert dissatisfaction boiled into the open with riots at the University of Madrid which have brought the temporary closing of Spain's leading institution of higher education. The storm began to gather when the

ministry of information was incautious enough to poll a sampling of university students for their views on the government, the army and the church. Since the replies were anonymous the students told what they really think, and the results were anything but complimentary. Then, when student elections began to go heavily against the Sindicato Español Universitario, Franco's official student organization, and the election of a student assembly was suspended by the Falange, riots broke out which kept Madrid in an uproar for three days. Of course Franco will now clamp down more tightly than ever on students and all other dissidents. But there is great significance in the fact that the students exiled from Madrid for their part in the rioting were mainly sons of Falange leaders and Franco cronies. There is much reason to believe that today, seventeen years after the end of Spain's terrible civil war, the dictatorship is approaching the end of its historical period. And the United States, which is pouring money into Franco's coffers to build bases in Spain, may soon find that it has been making as precarious an investment there as in French North Africa.

Mississippi Abandons Its Religious Emphasis Week

THIS YEAR there will be no Religious Emphasis Week at the University of Mississippi. The circumstances around the cancellation of the event feature humiliating cowardice and humbling courage. The cowardice belongs to the administrations of both the university and the state. The university showed its shameful color first when it withdrew its invitation to Rev. Alvin Kershaw, rector of the Holy Trinity Episcopal Church in Oxford, Ohio, who was to have discussed "Religion and Modern Drama" during the week. Mr. Kershaw, celebrated TV contestant, jazz expert, and white member of the N.A.A.C.P., refused to promise not to discuss segregation if asked about it while he was on the campus. The courage begun by southern-bred Mr. Kershaw, continued. The other Religious Emphasis Week leaders promptly withdrew from the program. Note their posts: Rev. Joe Earl Elmore, minister of the Church of St. Paul and St. Andrew (Methodist), New York city; Rev. George Chauncey of First Presbyterian Church, Monticello, Arkansas; Rev. Joseph H. Fichter of Loyola University, New Orleans; Rabbi Milton Grafman of Temple Emanu-El, Birmingham, Alabama; and Col. Francis Pickens Miller of Charlottesville, Virginia. Even more courageous were the resignations of Morton King, Jr., professor of sociology at the university, and William Buchanan, professor of government at Mississippi State College. Professor Buchanan made it perfectly clear that the resignations were consequences of the Kershaw incident and in protest against a bill now before the state legislature "which will make it a crime for a teacher of government or anyone else to criticize any official or policy of the state government." The picture turned bright yellow again when Chancellor J. D. Williams of the university and Chancellor Ben Hilbun of State College swiftly accepted the resignations. Just so no one would misunderstand, the state house of representatives then deepened the hateful hue by passing a resolution praising the chancellors for their attitudes. At first it was assumed that local ministers would go forward with the special week anyway. Then they too, with what would be caution anywhere else but is courage in Mississippi today, decided not to cooperate. Their reason was not exactly a manifesto: "We feel the excitement engendered throughout this controversy will make it difficult to maintain an atmosphere in which real religious values could be given proper attention. . . . The pressure of time will not allow for the full clarification of the implications in our acceptance or rejection of the invitation extended by the Committee of One Hundred [which planned the week]." But to buck the sour tide down there, however tentatively, takes real fortitude. This year there will be no Religious Emphasis Week at the University of Mississippi because religion was emphasized.

Australia Introduced to McIntire Tactics

IT WILL COME as no surprise to those acquainted with the tactics of Carl McIntire and his International Council of Christian Churches to read in our Australian correspondent's report on page 286 that they were on hand to shadow, condemn and confuse as the World Council of Churches' executive committee met for the first time below the equator. How those tactics looked to an Australian journalist encountering them for the first time is revealed in a clipping we have received from the February 10 issue of the daily *Anglican*, published in Sydney. Reporting the public meeting staged by the I.C.C.C. just before the World Council assemblies in Sydney which preceded the committee meeting, he writes: "The meeting opened with hymns of a sound ecumenical nature. Each speaker began by quoting the Bible. It is much to be regretted that the rest of the meeting did not follow this spirit, and that those things deduced from 'God's inerrant Word' were of a most condemnatory nature. . . . The World Council was accused of modernism, Romanism, communism. The speakers all spoke in this vein, leading up to the tirade of their leader, Dr. Carl McIntire. . . . We cannot say we found out much about the International Council of Christian Churches—what churches it represents, what it stands for, what its activities are. It maintained that it did not smear, then conducted a vigorous smear campaign. It accused the W.C.C. of being an undemocratic pressure group, then proceeded to pass a motion in most undemocratic fashion. We can only say that we saw in this group a fanaticism bred of fear. And the contrast of this with the recurring element of the meeting of the World Council of Churches—'Christ the Hope of the World'—made us see where our sympathies lay."

Rivalry for Oil Now Comes into Open

RUSSIAN WARNINGS against the dispatch of troops by the tripartite powers to the Middle East brought the great power rivalry for the world's principal reserve of petroleum more nearly into the open than it had been before. By pointing out that the people under whose land the oil is found were not consulted in the Eden–Eisenhower talks, the Soviet Union scored a diplomatic gain. Russia is in position to capitalize on every tension in the

area, and can be depended upon to do just that. Unfortunately the entire region is inflammable. Every petty ruler, every head of a faction or tribe or union, every religious fanatic or potential assassin, has it in his power to create an explosion which may become the chain reaction of war. In this situation the Russian intervention should be taken with the utmost seriousness. A point of possible meeting of minds may be found in the role of the United Nations. The Russians invoke the use of the U. N. Charter, probably to throw the whole matter into the Security Council, where Russia has and often uses the veto. The Western powers seek to prevent this from happening, for they have good reason to believe Russia might use the veto to prevent rather than to advance a settlement. But Eden and Eisenhower did agree, subject to the approval of France, to favor the increase of the United Nations truce supervision forces on the Israeli–Arab borders. This force is unarmed. The U. N. has other important functions in the area, of which the feeding and medical care of nearly a million Arab refugees is chief. It could assume direction of the large-scale rehabilitation of the area, beginning with the Jordan valley project which Israel threatens to resume under her own authority unless something is done soon by the U. N. Every week that such opportunities for united peaceful action are neglected is a week of advance toward war and chaos. The magnet which draws the whole world toward this historic area with irresistible fascination is oil. Until some equally versatile source of energy is found, the fact that three-fourths of the world's known reserves of petroleum are found in the Middle East will make it the hub of world politics. Since the whole world is interested in this reserve, why should not the world act through the U. N. to conserve and distribute Middle East oil for the benefit of all?

Can Burma Be Saved For Democracy?

DURING THE WEEK in which this paper will be on the press and in the mails Mr. Dulles' pet Southeast Asia Treaty Organization will be putting on a demonstration of the speed and might with which it can mobilize the armed forces of its members—Britain, France, Australia, New Zealand, the Philippines, Thailand, Pakistan and the U.S.A.—to protect Thailand from a communist attack. Advance reports from Bangkok suggest that the "joint international sea, air and land maneuvers" are likely to indicate the precise opposite. At the same time an experienced American observer, John Cowles, president of the *Minneapolis Star* and *Tribune*, who has just come back from that part of Asia, in two articles widely syndicated by the daily press makes the point that military aid has little to do with saving southeast Asia from the Reds, but if this country means to grasp its rapidly dwindling chances to do so, it must find means and methods in an extension of economic and technological aid. Mr. Cowles' report is couched in terms of Burma's drift toward the communists, but what he says about that hard-pressed nation applies to all the other young nations in that part of the world. Slowly the Eisenhower administration has come to realize that this is so, though it has taken the successful missionary journeys of Bulganin and Khrushchev to drive the truth home. But the effort which the President is now making to induce Congress to step up aid for these Asian countries may have come too late. A year and a half ago the administration probably could have secured congressional approval for the sort of aid policy for southeast Asia Mr. Cowles testifies offers the only hope of checkmating the Reds there. Now its chances to do so are slim. Why? Largely because it must have the active support of Senator Walter F. George, chairman of the foreign relations committee, if it is to get an aid bill of effective size through Congress, and Senator George is in a bitter fight for re-election in which his demagogic opponent, former Gov. "Hummon" Talmadge, is wooing Georgia voters by claiming that the veteran senator wants to give away their tax money to foreign deadbeats. So a campaign in one southern state can hamstring the best wisdom and intentions of a tardily awakened national administration.

Whose Ambassador?

THERE WERE a few mortifying moments in mid-February when even The Christian Century might have agreed with the late and unlamented Laymen's Committee in its conviction that churchmen ought to keep still about politics and business. Only a few moments, of course, for no thoughtful Christian could long be content with an arrangement that divorced the church from the two areas where most of a man's living is done. Cut business and politics out of the Christian's religious concern, and you have left the faith dangling five or six feet off the ground—something which could rightly be said to be "all in your head." Our separate faiths are not baubles, bangles and beads saved for the soul's adornment in those fancied church and home moments when the soul steps out of its social skin. What we believe we believe with our whole being, and the difference it makes is a difference to our whole being: private and public, individual and social, in opinion and in expression, in idea and in action. Christian faith hits you where you live, and where you live is political and economic. Politics and economics are the cosigns before the whole parenthesis of this life. Speak or act as a Christian and somewhere along the line you *must* speak and act in politics and business.

I

History is traditionally ironic, but never more so than in this discussion of religion's proper place. According to the communist scriptures, for instance, religion is the opiate of the masses. At first communistic Russia, faithful to the dogma, tried to root out this habit-forming horror. Lately, though, the Soviet Union has been more lenient. The church is suffered, but only while it keeps its judgment out of politics and business. Assuage, adjust, lull the people, direct their devotions, and the church can stay. Let it speak critically, prophetically, and Red soil would probably ooze red again with the liquidation. Religion once despised as an opiate now is tolerated only as an opiate.

Coincidentally, this irony binds Krushchev, Bulganin, J. Howard Pew, David Lawrence and Raymond Moley

in one amazing bundle of conviction: Christians should keep quiet about politics and business. The loudest amens to the three Americans' cantankerous proclamations this month must have come from the Kremlin.

Well, as has already been observed, there was an afternoon recently when we all would gladly have hidden in the heart of that ill-assorted bundle. The early evening papers brought news of Evangelist Billy Graham's incredible gaff at Manila. After weeks of spectacular success in his Indian mission, often impressing multitudes with his very real charm and manifest sincerity, after cordial contacts with many churchmen from many denominations cooperating admirably in the campaign, after a pleasant visit with Nehru—Dr. Graham pulled the plug on all his good will.

II

Speaking in Manila, after another thrilling triumph there, the evangelist suggested that the United States might well give Prime Minister Nehru of India a "streamlined, air-conditioned train, or a new Cadillac." The dismay of our friends in the Philippines hit our shores like a shock wave soon after. Ominous reverberations from the rest of Asia are still coming in. "There you are. It is as simple as that," said the *Manila Chronicle*. "The United States is called on by one of her greatest intellects [*sic*] to sell American friendship to India in the same manner that she sells, say, toothpaste or brassieres." The *Manila Herald* was at least as unimpressed: "It seems . . . apparent that, on the matter of India–U.S. relations, Mr. Graham analyzed the situation without first imploring divine guidance. For it seems that Mr. Graham was not merely wrong. He was, in fact, un-Christian for insulting the Indian sense of values." The *Daily Mirror* was outraged enough to question the whole mission. If America is having such a great revival, that paper asked, why is Billy Graham "the only ambassador of religion that great nation can send us? . . . Where are the great divines of the Protestant universities? Instead of these they send us faith healers and revivalists. It is as if, to promote world musical culture, the American people had sent us Liberace. We Filipinos have to lean over backward, when dealing with the Bible-belt emissaries and the assorted faith healers that come to our shore, to avoid charges of intolerance. But we can distinguish between learned divines like Reinhold Niebuhr and publicity-mad preachers like Billy Graham."

Denials will have come in, of course. The staff will insist that he didn't say what he said or that he didn't mean what he meant. Remember when Dr. Graham's slam at British socialism was revised, after British indignation flared, to have meant secularism? Then it can always be claimed that all the Manila columnists were probably Roman Catholics, so what else could you expect?

Well, we could and do expect more strategic intelligence from Dr. Graham than we have seen so far—especially if he is going to continue to arrange his own international acclaim. Any man that preguarantees his monster audiences must be more informed and more responsible than this striking evangelist has yet been, especially when so many leading American churchmen are willing to let him represent the whole American church.

The evidence is now indisputable that however well Dr. Graham knows the Word, he doesn't know the world he is ministering in and to. He hasn't a glimmer of a notion what is really going on in the world. Like a William Jenner or a Cardinal Spellman he imagines that all we are involved in is a tug of war between Russia and America, with waverers in between to be wheedled by shiny trains or long, low Cadillacs. There is no sense of the vast revolution underlying the surface tensions, related to them but substantially unfazed by their crises or resolutions. If there were any sense at all of the real nature of the world's revolution, a man couldn't even think of such irrelevancies as a train or a car, much less utter them. Where nations are struggling to find themselves and to be themselves, where old imperialisms and colonialisms are being shucked off, where drastic claims are being made for social and economic and racial equity, where leaders suffer and jeopardize their very lives that their nations may be ends in themselves and not just means to American or Russian ends—for any American churchman to suggest that somebody's palm might well be crossed is offensive, insulting, and completely beside the point. That is ward politics, and somewhat suspect even there. In the heart of the world revolution, it is wretched politics and impossible Christianity.

III

It is not just the world situation on which Dr. Graham has a very loose grip, however. He is equally unsure of the role of the Western Christian missionary in Eastern lands. And this is because he has let himself be confused about just whose ambassador he is. Exploiting every publicity angle, accepting every high invitation, he has permitted his mission to be slathered all over with the American political stamp.

This was made unbearably clear just before the evangelist left for India. In Louisville for a laymen's conference at the Southern Baptist Theological Seminary, Dr. Graham canceled his sermon and flew to Washington when a phone call from John Foster Dulles summoned him to a pre-Indian conference with the secretary of state. Whatever possessed these leaders of state and church to publicize such a meeting at such a time? Didn't they know what kind of odor Mr. Dulles is in Indian nostrils? Must these postgraduate churchmen have the primer of church and world facts spelled out to them over and over again? Don't they know that we've come to a time and place where a mixed mission may be no mission at all?

Let there be no mischievous misunderstanding at this point. There is nothing wrong with being an American Christian, and humbly, proudly so. All missionaries, as Max Warren recently reminded us, are inescapably "representative persons" who represent in their persons a great deal more than the gospel. American missionaries, even occasional ones, perforce represent a country and a church in which the faith has long been active and which therefore ought to be suggestive and stimulating to new Christians.

But there is a world of difference between representing an aspiringly Christian nationality and representing a nation's political interests. To do the former is to suggest possibilities and offer standards which may be helpful to a nation finding its way, and which may be remembered

gratefully and creatively even if, in spite of all, the nation loses its way and stumbles into another foreign thralldom. But to represent a nation's political interests conspicuously while representing the church distinctively is somehow to pin the church's fate to the nation's destiny. Then, in the common mind, Christian validity hangs on the political verdict.

Americans have a great political background for their Christian witnessing. Let them testify to its viability and adaptability by living it at its best in their overseas stations. That way their nationality enriches their testimony. But if they identify their Christian mission in any way with the political or military policies and enterprises of their nation, they qualify, undercut, jeopardize their whole testimony. Christians must know when they have to do with the cultural engagement and when they have to do with the cultural disengagement of the gospel. Continued failure to make the distinction will accelerate the closing of already only half-open doors.

Dr. Graham is, of course, not the first who has failed to make the all-important distinction. There is altogether too much truth in some of the Chinese charges that American missionaries have been involved in American political policy and action—not maliciously or deliberately, as charged, but unwittingly and innocently. Father Harold W. Rigney, one of the latest prisoners released by Peking, ingenuously protesting his captors' claims that he was a spy, insists that all he did was befriend some OSS men in 1946 in China, undertake an investigation for them at FuJen Catholic University, and report rumors to them of communist troop equipment and movements. From here that hardly looks like spying, but the mission was not operating here. Nor were some other missionaries, both Protestant and Roman Catholic, who were at least as involved as Father Rigney. Once upon a time the missionary might have been allowed two gospels and two missions. Today, however, in sensitive situations, to entertain both will cost him both.

IV

Work and pray for our nation's victory, but don't compromise the church by making it even look like an instrument in the nation's struggle. The church's entree, the church's triumph must not depend upon ours. Doors that slam on us must not invariably slam on it. But if not, then we must make it clearer than ever that the church which is concerned about every nation is neither outpost nor listening-post nor instrument nor emissary of any particular government or culture.

Here is hoping that the main part of the Graham campaign accomplished as much for Asian churches as is claimed. The inept beginning and blundering end of the tour cost the church dearly, everywhere.

Soon Dr. Graham will be retreating to his beautiful new mountaintop home. He will have much to ponder there. Old problems, first. There is more to the Bible and theology than Spurgeon has been able to show him; and he wants to learn. There is the question of honesty in his ecumenics which so far have all flowed one way—cooperation in his campaigns. Social ethics have to be worked over. Dr. Graham is obviously not one of those who think churchmen ought not to speak on politics or economics. He has done so, disastrously. The solution, however, is not to stop commenting, but to be more informed in the comment. This will lead him to new study: the nature of the world revolution, and the function of Christ's consular service in it. Finally he will have to come to the decision that should have been first. Whose ambassador shall he be? Which gospel is his?

Tornado Weather in Dixie

[EDITORIAL CORRESPONDENCE]

Washington, D.C., Brotherhood Sunday.

NEGROES RISING to challenge ancient injustices and whites frantically organizing to preserve the segregationist status quo make the outlook for social weather in the south as cloudy as were the skies over Mississippi and Alabama this week. In the past few days I visited Nashville, Jackson, Tuscaloosa and Montgomery. Such a survey provides no basis for dogmatizing about the section most deeply plowed up by the Supreme Court decisions of the last two years. It does however provide some exposure to the emotions whose impact so radically affects the south's treatment of facts. It permits one to meet some of the leaders of both races whose differing convictions and aspirations produce the conflict which is driving the nation to some new and as yet indecipherable destiny. And it supplies some illuminating detail on recent events which have disturbed thoughtful people all over the nation.

In Nashville I visited the offices of the Southern Educational Reporting Service, which has been nominated by the *Dallas News* for a Pulitzer prize because of the excellence of its service in collecting news of what is happening in relation to the Supreme Court's decision against segregation in the public schools. The enterprise is objective in spirit, in the selection of news and in its presentation. It is to be hoped the Pulitzer committee will give friendly consideration to the *News* nomination. The S.E.R.S. is helping everybody who has any interest in learning the truth on a very important issue. Later I called at Fisk University, whose able professor of sociology, Dr. Preston Valien, organizes a race relations institute each summer. This institute brings together representatives of various races, including the Indian, to consider the concerns of people in our multiracial society.

I

In Jackson I met W. J. Simmons, whose manner was mild but whose words were deliberately chosen and cold as steel. The secretary of the Association of Citizens' Councils of Mississippi leaned across his desk and said: "I want you to understand that we will never accept integration. We welcome progress but not progress toward integration. These people are not going to be integrated." He handed me a leaflet of his organization. It began: "If you believe that there can be NO compromise on the matter of segregation . . . then you should immediately join the Jackson Citizens' Council." I had come to Mississippi to learn from the members of the citizens' councils themselves what their purpose was, and I was hearing. I also sought to know

why a Mississippi friend had written me: "I would strongly advise your not making a visit in the near future. It is unsafe for anyone from out of the state to visit. Phones are listened to, car licenses even from this state are checked, mail is opened and any place you visited the people you saw would be retaliated against. Economic pressures on black and white are mounting. We badly need the truth told, but it is not even advisable to mail letters and make long distance calls out of the state."

I hope nobody tries to retaliate against Mr. Simmons, for the citizens' councils possess great power. As he described them to me, they are designed to rule Mississippi, and signs that they are doing so multiply. Mr. Simmons said the local councils are autonomous, so that the state office has no control over them or any liability for their actions. These are reported to include economic sanctions against persons who disagree with the citizens' councils. Some of the locals are also incorporated, to limit the liability of their individual members. He emphasized that the "more than 300" citizens' councils have as their directors the leading people of communities in 58 counties of the state. These directors, numbering 15 to 25, are empowered to oust members or even to dissolve the local council. Four committees govern the council: membership and finance, legal advisory, political and elections, information and education. County chairmen combine to form a committee for each congressional district. These districts in turn appoint members of a state committee, which meets monthly and governs the state association. Mr. Simmons said the state association has no organizational ties with any group beyond the state, although he is a member of the Federation for Constitutional Government, an extreme right-wing group. The 1955 annual report of the Association of Citizens' Councils of Mississippi says that the organization was formed in July 1954 at Indianola by 14 men, who had no idea that their beginning "would in a few months' time expand miraculously into a virile and potent organization." It says the organization gives "solid and unified backing to circuit clerks, sheriffs, and local and state officials in the proper discharge of their sworn duties." The councils determine what is "proper."

II

The citizens' council association claims the organization should have credit for passage of constitutional amendments to "raise" voter qualifications (to make it impossible for Negroes to vote) and to give the legislature power to abolish the public schools. Mr. Simmons adds that they got the legislature to pass a resolution favoring "interposition" and setting up a committee to work out how the state can interpose its authority between the Supreme Court and the citizens of Mississippi. They did this over the opposition of Governor Coleman, who says interposition is a delusion which will in the end disappoint those who depend on it. Mr. Simmons denied that the citizens' councils are responsible for economic sanctions against Negroes and whites who favor integration or otherwise fail to conform with their desires. He admitted that Negroes are losing jobs and suffering in other ways if they petition for integration of schools or support the National Association for the Advancement of Colored People. He said that if the councils did not exist, the "rougher element" would take over and violence would be used. He denied that the councils have anything to do with the Ku Klux Klan and said the charge was a communist smear. "If the citizens' councils had not been organized, the Ku Klux Klan would have been in full bloom all over the south." He said economic pressure or "withdrawal of support" by council members could be used against Klansmen as well as N.A.A.C.P. members.

I visited a session of the Mississippi legislature which had recently raised a great outcry about the impending visit to the state university of Rev. Alvin Kershaw, Episcopal minister who had given half his $32,000 TV prize to the N.A.A.C.P., so that the Religious Emphasis Week was canceled. After witnessing the house of representatives in action and hearing the shocked comments of the high school civics class which sat in the gallery where I was, I can see why the university religious leaders substituted three days of silent prayer for their university and their state and why two professors resigned this week because they no longer were free. It is clear that the citizens' councils have in fact become the government of Mississippi.

At every level from the village mayor to the United States Senate, these councils have taken over the role once played by the Nazi party in Germany and now played by the Communist party in Russia. This self-constituted private organization, whose single purpose is to maintain an unchristian, undemocratic and unscientific conception of white racial supremacy, controls the legislative, executive and judicial arms of government. It is dominated by a plantation aristocracy, which is aided by white carpenters, bricklayers, plumbers and mechanics who think they have a stake in keeping Negroes on the land and out of competition. Both groups stand to gain in the short run if they can keep the Negro voteless, poor, unskilled, ignorant and unorganized. Working together in the citizens' councils, they use the one political party, the structure of government, most of the press, and economic, educational and religious institutions to achieve their racist purpose. Like the Nazi and Communist parties, they intend to control the whole power structure and will permit no opposition.

The 1955 annual report of the citizens' councils proves that, and reveals that its objective reaches far beyond Mississippi: "Forty million white southerners, or fraction thereof if properly organized, can be a power in this nation, but they must be thoroughly organized from the town and county level up. It must be an organization supported and controlled by the people and not by any politician or political party. The citizens' councils think and plan as a group and then they are able to act as individuals within their various churches, schools and any other organization to which they may belong. *This has already proven effective in the various church denominations of Mississippi.* The issue is segregation and state's rights. We cannot argue and fight among ourselves over methods and personalities. . . . A man should be just as proud to serve in this cause as he would be in military service for this country."

The citizens' councils rule Mississippi and are spreading into other southern states. In Alabama their organization drive is at fever pitch. The riot which took place at the University of Alabama on February 6 has served the drive well. At Tuscaloosa I talked with persons who saw the

mob and noted the key roles played in it by persons who were obviously not students and did not even live in this university town. While nobody was prepared to assert definitely that the riot was started by citizens' council members, the belief was widespread that there would have been no riot if the students had not been incited by outsiders for two or three days beforehand. The riot itself was described by every witness as a terrifying experience, with excitement and passion "making men behave like animals." Cries of "Kill him! Kill him!" were raised against the university official who was mainly responsible for protecting Miss Autherine Lucy, the Negro schoolteacher who sought entry into the university so she could study library science.

It was this official's opinion that Miss Lucy escaped death by a margin of less than twenty seconds on two occasions during the riot when she was spirited away from the mob. Some ministers of the community and faculty members pleaded with the mob to disperse and let events take their course in an orderly way. Rev. Emmett Gribben, the Episcopal rector assigned to the university, outshouted the mob's leaders and managed to save the life of H. N. Guinn, Negro president of a Birmingham loan company who had brought Miss Lucy to the campus that morning. When a man who was not a student hit the minister with an egg, students turned on him and brought him to Mr. Gribben and made him apologize. Eventually the minister got his charge free. Meanwhile police took Miss Lucy out of the education building by a back way, escaping in a shower of rocks. The university was justified, in the opinion of people with whom I talked, in asking Miss Lucy not to return to classes until it could afford her protection. I attended the university convocation in which Chancellor Carmichael said this act averted a tragedy. A puzzling aftermath was that Miss Lucy's attorney then sued the university for "conspiring" to keep her from classes, instead of demanding that the state government provide protection so she could exercise the right university officials had risked their lives to give her.

III

The university convocation that was held on February 16 was an exercise in penitence, in which the heavens joined by a downpour of spring rain. Twice the great auditorium filled with thousands of students and hundreds of faculty as their revered chancellor, the distinguished Alabaman who formerly headed the Carnegie Foundation for Advancement of Teaching, expressed the shame of the state's leading cultural institution over the riot and announced the university's intention to stand for law and order and against anarchy. When he had finished, in both cases the students greeted his stand with prolonged applause. Yet the next day an organizing meeting of the white citizens' council was held in the largest courtroom in the county courthouse, drawing a crowd of more than 1,000. It was "whipped to fever pitch," according to the *New York Times.*

The temporary chairman of the meeting was Leonard Wilson, a pre-law sophomore at the university who had taken a leading part, according to the *Times,* in the campus demonstration. He ended his oration for the citizens' council by defying the university to discipline him: "I say without fear of reprisal by the University of Alabama that I have not done a thing for which I am ashamed." He said the purpose of the councils was to unite people so that "from the lowest county peanut politician up to the governor the offices of Alabama will be filled with God-fearing men who believe in segregation." Other speakers, including State Senator W. C. Givhan, took up the refrain and the meeting ended with people signing up and paying $3 annual dues.

IV

A similar "roaring prosegregation rally" of 15,000 people had been held a few days earlier in Montgomery. It was addressed by U. S. Senator James Eastland, the adored leader of the citizens' council movement of Mississippi and chairman of a Senate committee which passes judgment on the loyalty of American citizens. He cited the familiar citizens' council formulas as the basis for organizing Alabama. Yesterday I went to Montgomery. I was filled with foreboding concerning where the men who are stirring up the passions of the people are leading them, and what this may mean for the future of the nation and the world. I was depressed because the Church of Jesus Christ, the preacher of truth, justice and love, was not giving a better account of itself amid all these lies, injustices and hatreds. I wondered whether anybody besides the Rev. Emmett Gribben had decided that these circumstances of mob passion and political and racial turmoil—circumstances so similar to those under which Christ went to his cross in the first Lent—demanded similar action today.

Obviously the ills which plague us cannot be healed without suffering. But must the suffering be the deadly pain of brother inflicting agony on brother and being hurt in return in endless retaliation? Why cannot it be the redemptive suffering of good men taking the agony on themselves in love, declaring the truth they know regardless of the consequences to themselves? Speaking of interposition, why not interpose their own bodies if necessary to protect the objects of racial or political hatred until men come to themselves and halt their reckless plunge into chaos and destruction? These were the questions which haunted me as I went sorrowfully to Montgomery during Brotherhood Week. Not all these questions were answered there, but I saw a light shining in the capital city of Alabama which pierced the southern darkness with hope.

H.E.F.

(To be continued)

Dark Sorcery

WHO peers long in a pool,
Mysteriously black
And clear as a gazing ball,
He will be back
Another duskfall
To decide once for all
If wise man or fool
Exchanged stare for stare
With his reflection there.

ETHEL ROMIG FULLER.

Second in a Series on The Nature Of the Unity We Seek

The Unity Christ Seeks

By Harold John Ockenga

THE THEME of next year's first North American Conference on Faith and Order—"The Nature of the Unity We Seek"—presupposes that we are seeking unity. But by no means are all Christians seeking unity. Certainly the Roman Catholic Church is not seeking unity in its exclusive absolutism; this absolutism is itself the essence of schism. Some branches of Protestantism do not seek for unity; nor do all men seek unity, for no one would say that theists and atheists, trinitarians and unitarians, idealists and materialists can be unified. Thus the question must be raised, Who is "we"? Does "we" mean the liberals, the evangelicals, the Roman Catholics? Or does it mean everybody?

We respectfully suggest that the subject should be: "What is the nature of the unity the Lord seeks?" Christ is the Lord of the church and his will must be primary. The search for this unity is usually grounded upon Jesus' prayer in John 17:21; at least it is justified by this verse. But the prayer "that they may be one" must not be taken out of its context, for there it is definitely a spiritual unity described as "As thou, Father, art in me, and I in thee, that they also may be one in us." This is a mystical union patterned after the unity of the divine nature or essence which is manifested in diversity of persons.

Where Find This Unity?

Where shall we find the kind of unity the Lord seeks? Obviously in his revelation, the Bible. Here the second great question arises: In what sense is the Bible the word of God? The basic requirement to any understanding of unity is the presupposition that the will of God has been mediated to man through a divinely inspired company of prophets and apostles. Without this authority there can be no unity. Otherwise, on what would unity be built? Propositional revelation instructs man in what he is to believe and how he is to act to be acceptable in the sight of God.

The Bible teaches that the church is one: one body in which there are many members (I Cor. 12:12; Eph. 4:16), one bride betrothed to Jesus Christ in mystical union (Eph. 5:24-27), one house which is the temple of God (Eph. 2:21,22; I Pet. 2:4-8), one family in which all are brothers and sisters (Rom. 8:16, 17; I John 3:2), one communion in the Holy Spirit (I Cor. 10:16, 17; 12:13). These biblical figures suggest that God wants spiritual unity, not organizational unity. The fulfillment of Christ's prayer is neither to return to Rome, which has the unity of the cemetery, nor to build an organization to fight Rome. If the principle of the Protestant Reformation be granted—namely, the authority of the Scriptures—then the numerous denominational differences are not ridiculous nor are they sinful. They express the principle of liberty. We either accept this principle or we reject it. If we accept it, we seek a unity in diversity, a spiritual unity in several manifestations.

Biblically there is no place for the modern practice of denominations existing as separate organizations and each calling itself the church. In Scripture there are local autonomous congregations called churches (I Cor. 1:2; Matt. 18:17) and there is the church (Matt. 16:18; Eph. 1:22). There is no intermediary organization. The bishops (elders) and deacons were established in local congregations. The apostles and their colaborers (Timothy, Titus, Mark, Silas, *et al.*) were emissaries to the church at large. The gifts of Christ to the church are: apostles, prophets, evangelists, pastors and teachers. These are for the edifying of the body of Christ (Eph. 4:12).

The Cross Unites and Divides

Unity can exist only when compatible things are joined together. Similar things, things which harmonize by nature, can easily be brought together. Then you do not need strong bonds and cords to hold them. The crisis arises when you try to hold unnatural things together. Then, as in a zoo, you need strong bars and iron fences. But Christian brethren do not need this. They "keep the unity of the spirit in the bond of peace." They belong together. They do not need strong organizational ties to hold them for they believe "in the communion of the saints." Such believers are the community of the saved, the forgiven, the justified, the redeemed. They recognize what the Lord has done for them in dying on the cross and opening the way to heaven. They know that he has said, "I will build my church."

The same cross which unites Christians separates them from all others. The cross divides the times, the saved and the lost and the church of Christ from the world. Christ has no concord with the devil nor he that believeth with an infidel. Thus it is important in discussing unity to ascertain one's attitude to the crucified and resurrected Christ. It makes a great difference whether we have a Christ who has been exalted to the right hand of God or one whose bones are rotting in a Syrian grave. The concept of unity is not the focal point. Christ not only makes for unity but he also disturbs our unity.

The Root of Fission

Fissions in the spiritual body of Christ are due to sin (I Cor. 3:4). It is not and it cannot be right from a biblical standpoint for Christians to be divided, separated and kept apart. Since they are one spiritually, they must be brought to recognize their unity. Divisions are due to the noetic effects of sin, which incapacitate a man to apprehend more than the controlling teachings of the Word of God. Finite perspective and personal interest prevent Christians from enjoying agreement on the details of Christian revelation. Plurality of opinion in these details is inevitable but it should be diminished in the proportion that we apprehend the truth of God's revelation. Christians

must be willing to learn from one another in the spirit of love as they discuss and appropriate God's truth.

Confessing that division among Christians is sin, are we to seek to bring all professing and baptized Christians together in one fellowship or organization? It must be admitted that propositional revelation presents minimal prerequisites for a fellowship of Christians. These are creedal and experiential. The creeds express the biblical revelation concerning God, man, redemption, judgment and life. Minimal creedal requirements of unity should not be disregarded. The oldest and universally accepted creedal statement is the so-called Apostles' Creed. Greater latitudinarianism in creed seems an unnecessary surrender to non-Christian elements in the search for unity of organization. Biblical unity will largely disregard liturgical prerequisites as they are eliminated by the teaching of the book of Hebrews.

Organizational unity of the entire church is undesirable and is not embraced in the prayer of Jesus. The monolithic church becomes a tyrannous ecclesiastical giant, albeit a benevolent tyrant. It elevates bureaucratic control of the individual and stamps out the freedom guaranteed to the Christian in the book of Galatians, that Magna Carta of Christian liberty. No man should lord it over the Christian's conscience, nor should any man stand between the believer and God (I Pet. 2:9). This biblical principle has made for plurality of opinion concerning the details of revelation. History has demonstrated that the church has prospered more numerically, economically and spiritually where numerous competitive organizations exist than where a single organization exists.

Organism and Organization

Unity of organism may exist simultaneously with plurality of organizations. The Body of Christ has many members but an over-all unity. Self-evident is the spiritual unity of believers transcending all divisions. Regenerate Christians recognize each other across denominational and sectarian lines, speak the same biblical language and enjoy fellowship with one another. They are closer together than they are with members of the same organization who do not know these biblical experiences and truths. The modern line of division is not between denominations but cuts across all denominations uniting biblical Christians and separating them from nonbiblical Christians.

We may dare to say that the unity of which Jesus was speaking in John 17:21 was spiritual and organic, not organizational. The prayer was fulfilled on the day of Pentecost when the individual believers were joined in one body by the historic baptism of the Spirit. Henceforth every person converted to Christ and regenerated by the Spirit was joined to the one body which is the church. Can anyone think that he can organize the Holy Spirit? Jesus said, "The Spirit bloweth where he listeth." That an individual believer may have been united with some nonbiblical organization called Congregational or Presbyterian, Methodist or Episcopal or Baptist, has no bearing upon the unity of the Body of Christ. These groupings only represent personal preferences of detailed emphasis, but basically there is creedal unity and experiential fellowship.

Thus Christian unity consists in the fellowship of those who love God and who believe his word as detailed for the church in the Holy Scripture. Obedience to that word is implicit in the determination to hold the truth in love. Love enables one to differentiate between the essential and the marginal in the faith, and to maintain patience with those who differ on essentials or on details.

Unity Is Not Uniformity

The impulsion to seek for unity is witnessed by the so-called interdenominationalism of fundamentalism and the ecumenicity of liberalism. Violations of unity are found in both groups repeatedly. Fundamentalists separate on nonessentials and the liberals talk of ecumenicity on a world or national scale but sabotage it on the local level. This may be illustrated in the destruction of the ecumenical Christian Endeavor movement by the creation of denominational youth organizations to supplant it. It may be illustrated by the ostracism of those interested in nondenominational conferences, camps and schools from their denominational favor.

The cathedral is a unity but it is not constructed by identical blocks of stone; nor is the temple of God constructed of uniform specimens of humanity. We must not seek uniformity but the unity of spiritual communion of the saints. The nature of the unity Christ seeks is a vital mystical union of believers in the life of Christ and with one another.

Miracle

THE PASTOR spoke of dogma,
But I sensed behind the law he spake
A dimly limned and formless, lovely face.
Through spate of words
There beamed a matchless grace
Which turned my chill to warmth.
It bade me make
From loneliness a sense of oneness born
From endless dawnings, of eternal morn.
The words he spake were dogma,
But their message . . . Love.

THOMAS V CALKINS.

Revelation

READ and consider well earth, air and seas—
Essential volumes of the universe.
Past, present, future—all are stored in these;
It is their lore which our small books disperse.
Creation's writing—simple, intricate—
On rigid granite, on a transient cell,
Forever keeps its code inviolate;
We cannot form the words these symbols tell.
But in the smaller sphere of mind and heart,
Patterned on cosmos in effect and cause,
The primal thought and will have counterpart:
We re-create its purposes and laws.
Not through cloud mural, ocean, mountain stone,
But through the soul, is utmost truth made known.

ELINOR LENNEN.

Not Under a Bushel

By Emily B. Moores

CHURCHES that have studied the "Message" drawn up by the First National Conference on the Churches and Social Welfare last fall will want to do something about the suggestions made. One of these is that churches help recruit Christian young people for social work, whether in a religious or secular setting. But what exactly is "social work"? Since this is a rather new profession there is much confusion of mind and feeling about it. So the time is overdue for social workers to place their light not merely on a stand but in a picture window that men may see it. Particularly churchmen, for churchmen and social workers alike are dedicated to the goal of more abundant life for all mankind.

It takes two years of graduate training to prepare for the practice of social work. The reason? Social work has not only availed itself of the body of modern knowledge of the social sciences and human behavior but has also developed processes, techniques and disciplines from that knowledge. Underlying this elaborate structure are certain beliefs about man which coincide with Christian principles.

I

The social worker believes in the dignity of the individual and his right to self-determination. He believes that man has the capacity for growth and change and that the individual will seek help to facilitate that growth. He has a concern about his fellow man and believes that through his profession he can help his brother find more abundant life. The social worker operates on the assumption that "no man is an island," that a human being is not only a person in his own right but one living in relation to others, in his family, his church, his school or work, his community, his country. The social worker knows that in modern society the individual has to live not only with his own inner and outer pressures but with those of others. Individuals, groups and communities are interdependent and interrelated.

A few definitions are needed before professional structure is outlined, for the catechumen can get lost in social-work terminology as well as in theological. What distinguishes "processes" from "techniques"? Where do the "fields" of social work come in? "Field" applies to the kind of social problem, such as child welfare, mental illness, recreation; "process" to the method used in approaching the problem; "techniques" to the skills applied in the process.

The three social-work processes are casework, group work, and community organization. Those who come to social agencies for help are "clients." Obviously the client in casework is an individual; in group work, a group; in community organization, a community. Less clear is what forms a group or community. For example, for an inner-city church the "community" is sometimes the congregation, sometimes the neighborhood, perhaps the whole metropolitan area. The "group" may be the women's guild of the church or the "pizza gang" of teen-agers that hangs around outside with no place to go. The "pizza gang" raises questions as to what in the fields of child welfare, recreation or delinquency are the community resources for helping youngsters grow into adequate citizens. The problem may be approached through casework agencies, through group work in church, Y.M.C.A. or settlement, through community organization of individuals and groups involved in the situation. One process may be more helpful than another in a given situation, but all three are interrelated and interdependent.

II

Casework is the oldest and best-known of these processes. It is subject to much criticism because of the misconceptions about it. The caseworker is thought of as a woman, and usually is. Some think she only hands out money—parsimoniously after a lot of "snooping" or sentimentally after falling for a "sob story." Others think she only sits in an office listening to people, picking their brains—a cold, heartless, scientific creature. Caseworkers are often accused of being unable to get anything done because of "red tape."

Some of the false ideas stem from the fact that the demand for trained workers so far exceeds the supply that many agencies have to employ untrained personnel. This is particularly true in the public assistance field, where often the only trained people are supervisors, the untrained making the actual client contacts. Not realizing this, the public blames all social work for the inadequacies of the untrained.

Assuming that the trained caseworker functions well according to her knowledge of human behavior, of her community, and of herself in relation to her clients, one must remember that she is employed in an agency having rules and policies. If it is a public assistance agency she must operate within laws and regulations as to dispensing money. In a private agency she has more freedom and time to meet the emotional needs of clients, but usually cannot give out money. In any setting she must maintain a balance between the physical and emotional needs of her clients and the limitations of the agency—even beyond that, between the needs of her clients and the limitations of the public conscience.

In spite of limitations, however, a meaningful relationship can be established between the worker and a client who really wants to change and is ready to accept help. In fact, what determines the effectiveness of all social work is the skill with which the worker uses the relationship between herself and the client (individual, group or community). The relationship is a professional one with a treatment goal of furthering the client's development. In casework it is established through interviewing and maintained by client-worker interaction. To use it constructively requires thought, action and evaluation on the part of the worker. Results are slow, for overnight changes do

not come through casework; hence often the "red tape" accusation.

Treatment approaches vary. The worker may merely refer a client to another resource if the agency has nothing to offer him. Her manner in referring him will determine whether he goes away feeling frustrated or warmly confident that she understood and cared what happened to him.

Sometimes, after the client tells the worker what bothers him and why he wants something better, and they think it through together, they may decide that a change in environment will enable him to function better. By steering him to more congenial work and perhaps helping mother-in-law move elsewhere and getting Junior to join the "Y," the worker becomes pretty active about alleviating the client's outside pressures.

The third type of casework approach is direct treatment. It consists of helping the client, through use of the relationship, to slough off destructive feelings like resentment and hostility so that he can modify his attitudes and grow into mature wholeness. Ministers are doing direct treatment in pastoral counseling—same thing, different terminology. Remember, however, that some people in trouble who will not go to ministers for help will try a casework agency, as well as vice versa.

III

Social workers practicing in group settings or community organization are subject to agency limitations and program just as caseworkers are. They too are hampered by public apathy; they too are aware of human needs and are dedicated to the cause of human betterment.

Suppose the "pizza gang" decides to meet at the community center. The trained group worker there is not just a guy who can teach swimming or basketball: he knows sports and his agency's program, and what is more he understands about ten teen-age boys who have a group entity and yet are individuals.

Group work is constantly practiced in the churches. For example, twenty church trustees are not just a body of men. At a meeting, five insist there shouldn't be more space for a parking lot because they think the church ought to move out; six oppose new floor-covering in the Sunday school; several believe the women's guild is interfering in trustee affairs. Yet the minister, knowing each man, can help bring all the diverse forces together, and the group work out a constructive plan because of their deep interest in the church. But there is no need to get technical about group dynamics in addressing churchmen. Suffice it to say that trained group workers lead people toward developing by group activity the best that is in them.

The third process in social work is also the youngest: community organization. When caseworkers are helpless with individuals because of impossible housing, when group workers can do little about juvenile delinquency because of lack of facilities and staff, then finally groups of citizens with social consciences—churches, civic clubs, women's organizations—become aroused. The cry arises, "Somebody ought to do something!" At that point the community organization people, who have already done some of the arousing, bring their skills to bear to pull all the excitement together into constructive action. They help sort out facts gathered by social agencies so as to point out total needs and their relative urgency. Then, through democratic procedures but under guidance, the community can decide what to do about it.

IV

What became of the disciplines mentioned in the beginning? They have been hinted at in reference to the worker's use of relationship within agency limitations. The simple truth is that the professional discipline of a social worker is exactly the same as the self-discipline of a Christian.

The goal of a social worker is that others may become whole. He thinks and acts professionally in terms of the needs of others. He does not condemn. He is "slow to lose patience"; he is neither "anxious to impress" nor does he "cherish inflated ideas of his own importance." He does not "pursue selfish advantage." He rejoices "with all good men when Truth prevails." He tries to "see reality whole and face to face" and to lead others to do so. The quotations, by the way, are from J. B. Phillips' translation of I Corinthians in his *Letters to Young Churches*. Social workers have been reluctant to use the word "love" because of its physical or personal connotation. But the foundation of social-work discipline is the "agape" of I Corinthians 13, and they might well incorporate that word into their terminology.

Many social workers have been disappointed in churches because they feel that churches have too little concern for the whole man. Churches have felt the same way about social workers. But the time is at hand when minister and social worker will greet each other warmly in hospital or on city streets because they are keeping each other from losing heart. When churches and the social work profession both put on the whole armor of God, and together do everything that they do in "agape," then let the rulers of this present darkness beware!

Spiritually Lost

HE RUBBED his nose against earth's darkest sky
Most eager to know all the reasons why,
And peering through the foggy lens of sight
He only saw the one great source of light.

His mind was carnal, in its widest scope
There was no vision beyond reason's hope.
The span between the cradle and the grave
Served as the thought-range wherein he was slave.

JOHN ROLLAND.

He Wears His Years . . .

HE WEARS his years as a mantle warm with good deeds,
And strong with noble thoughts, and glistening
With golden threads of memories. It becomes him;

But it grows heavy as he presses toward
The open arch where, entering, he will drop
The now no longer needed robe of time.

DOROTHY LEE RICHARDSON.

New Ways to Communicate

By Malcolm Boyd

RANGING from industrial mission to theological interpretation of movies and the development of the "house-church," communication of the gospel is assuming dramatic forms in various Christian experiments in Britain and Europe. During the past year I studied a number of these experiments at first hand, attempting to relate them to the main stream of Christian communication which is the vital concern of the total church. Some experiments have to do with mass media; some specifically with workingmen or intellectuals or a professional group (for example, physicians); some attempt to cut a wide swath across a total parish area.

The "house-church" fits into the latter category. The parish of St. Wilfrid's, in Halton, Leeds, in industrial northern England, comprises some 15,000 persons, including Halton Moor Estate, a slum-clearance area of approximately 6,000 people. How is the church going to reach out to these individuals in its midst? Indeed how is one person within the church going to be established in effective communication with another who is also within the church, so that the reaching-out may be a corporate act of the body which is the church? Wrestling with these problems the vicar of St. Wilfrid's parish, E. W. Southcott, started pioneering with what has come to be known as the "house-church."

An Altar in the Living Room

Early on weekday mornings there are meetings with celebrations of holy communion in some of the small houses of the area. The lights breaking from the windows through the cold and blackness outside testify to the gathering of Christians within for the breaking of bread together—a very effective form of communication, one is told by men and women who first observed the goings-on from outside, across the street or way, and are now inside taking part.

In one of the dwellings the kitchen table is set up in the living room and used candles from the parish church are placed upon it so that it becomes the altar. The vicar tells of the deeper meaning he experiences when he pronounces the words of the communion service—"We do not presume to come to this Thy table, O merciful Lord . . ."—instead of at the altar in the parish church, at a kitchen table converted into an altar in one of the houses of his congregation. Homemade bread, the same bread that the family had for tea the night before, is used in the service. The Bible and last evening's newspaper lie close together in the room; shortly they will be in the same conversation too.

There are three kinds of house-churches. One, the "intensive," is for members who are inside the worshiping community. Another, the "extensive," meets in the homes of people who are outside the worshiping fellowship—for example, in the homes of lapsed communicants or of non-Christians (perhaps the families of a young couple about to be married). A third kind is the "interdenominational."

"We have a wholly wrong, or unbiblical, idea of the house-church if we define it as something which is a halfway stage to the parish church," says Mr. Southcott. "Rather, it is a vital cell within the Body itself, which should be reflecting in microcosm the whole life and activity of the community of the Holy Spirit."

With 'Principalities and Powers'

Not far away from Leeds is the industrial city of Sheffield. Here a strong attempt is being made to bring the industrial plant into the framework of Christian activity. The industrial missioner of Sheffield, Canon E. R. Wickham, has worked for more than ten years within the steel industry, which is represented in that city by a number of major plants. He stresses that 90 per cent of the general population have only the haziest, most residual idea of the meaning of Christianity and only the vaguest knowledge of the Bible. The workingmen see the church simply in terms of a building run by people called clergy who conduct sessions called services.

Canon Wickham and his four assistant missioners seek to penetrate the economic and social structure in which men live. They emphasize the church's involvement with people in an institutional sense, with "principalities and powers." The missioners regularly visit the steel plants in which their work is centered, talking with the men at lunch and teatime on the shop floor and conducting special conferences for such divergent groups as foremen, young executives and apprentices. Every quarter they hold three-day residential conferences on Christianity and industry to which most of the larger works in Sheffield send men.

Canon Wickham declares that modern society must appropriate Christian elements if its industrial life is to be healthy. While men must solve their own problems, he points out that Christianity offers them principles. These principles, however, "need to be translated into quite technical industrial terms." Fundamental questions are being dealt with in Sheffield: What is Christianity in relation to justice on the shop floor? To a feeling of responsibility as a worker? To esteem and high understanding of work itself? "We are exploring what Christianity demands of our modern industrial order," Canon Wickham says. "There used to be too few jobs and too many men; now there is a need to stimulate drive among men."

Through the Printing Press

A radically different approach to Christian communication is found in the Zoe movement within the Greek Orthodox Church. In Athens I talked with leaders of Zoe and its affiliated movements. There is an urgent demand for the church in Greece to be as concerned with men in their struggle in living and working as with liturgical and ecclesiastical matters. Zoe is a monastic community of about a hundred priests and laymen who seek to communicate the gospel in terms of its relevance to everyday

life. From this central movement have stemmed numerous loosely affiliated groups—for nurses, doctors, university students, workingmen, intellectuals, housewives. Another major movement is the Christian Orthodox Unions. Still another is Apostoliki Diakonia, which might be described as in some sense a church countermovement.

Apostoliki Diakonia and Zoe have fine new printing presses and issue regular publications—for family reading, for youth, for theologians. Aktinos, the Zoe-affiliated movement for intellectuals, publishes two periodicals for popular reading which are found in all the kiosks in Athens. Television, radio and film do not yet figure importantly in the scheme of church renewal and evangelization in Greece. The emphasis on church renewal is strikingly lay-inspired. Zoe itself is a mixture of elements: it has a puritan strand, it strives to remain solidly within the church (stressing above everything else the church's sacramental life); yet it attracts large numbers of persons who are both loyal to their faith and dissatisfied with various conditions in the church.

The Film and the 'Comic'

In Paris, Henri de Tienda exercises his ministry in relating the gospel to the medium of the film. Twelve years ago he noticed that his church in a small French village was not attracting as many people as the local cinema. Now he schedules showings of movies at various places in and near Paris. After the group has seen a film there is a spirited discussion bringing out the picture's Christian significance and implicit theological message. I attended a showing in Montmartre of *Crime and Punishment*. Afterwards the strangely heterogeneous group talked, under Pastor de Tienda's chairmanship, for some two hours, relating the dramatic elements of plot, personalities, conflicts and background to the gospel. This type of *praeparatio evangelica* being carried on by the French Protestant minister is also finding support in Scotland and Holland, according to articles issued by the World Council of Churches' secretariat for evangelism.

Another novel approach in Christian communication involving mass media is the work of the Rev. Marcus Morris in Britain. Five years ago Mr. Morris was minister of a parish church and, incidentally, editor of the parish magazine. Today he is editor of four children's comic books which top British circulation in the comic field. Morris' activity is important not simply because of the degree of effective communication he is able achieve but because he brings to this sphere of publishing an altogether Christian concept. Only a small part of his comics deal explicitly with Christian teaching, but the total venture is permeated by Christian insight—as is especially evident in the treatment of the "hero" and of racial and national characters. Morris is accomplishing another major task: he is entering an almost totally secularized field—that of the comic strip—and asserting that Christ is involved there.

The endeavor to reach the intellectual is considered a major part of the church's task today. A unique institution in London, St. Anne's House in the Soho section, brings together within its walls specialists in cultural or scientific subjects and Christians who are literate in regard to both the gospel and these academic fields. A statement from St. Anne's House has this to say about the church as a communications center in the modern world: ". . . it is apparent that the primary need is for the recovery of the prophetic ministry of the church, recognized and established as an integral part of her operation, alongside the traditional sacramental and pastoral ministries; and for this in turn the outstanding need is for Christians both engaged in ordinary 'secular' occupations and trained in a Christian social critique, i.e., in an analysis and interpretation of contemporary history, and particularly of social institutions which is derived from biblical revelation."

The Kerygma Stands Out

"Point of contact"—this is the recurring theme running through the work of these various frontier efforts; "point of contact" and its relation to the gospel of Jesus Christ.

Paul Tillich recently wrote in the *Union Seminary Quarterly Review:* "We can speak to people only if we participate in their concern . . . not by condescension, but by sharing in it. We can point to the Christian answer only if, on the other hand, we are not identical with them. And thirdly, we can use these people and their ideas to awaken those among our group who are still living in a secure tower. We can awaken them to the elements in themselves which are usually covered by an assumed knowledge of all answers."

In these varying projects in Christian communication we perceive a reaching-out to men and women who are encased in the rigid institutional molds and arbitrary classifications of modern life. This reaching-out is honest and intelligent. It involves the Christian in new thought and action patterns. It becomes participation, a sharing in concern. And there is a by-product of this zealous and Spirit-filled activity: the gospel message is clarified for the communicator as well as for the person receiving the communication. The institutional trappings, the nonessential words and symbols which had encrusted the message are hewn away. So the kerygma stands out in stark relief. Persons who had long felt that the gospel could not possibly be related to this kind of work or to that sort of life have their eyes opened. Christ is proclaimed the Lord of all life and Christianity a living faith for the living.

Ecce Homo

HE TOO saw sunshine filter through the trees
And watched the sunbeams play in secret ways;
Heard vagrant voices in the scented breeze
Mocking the moonmist's fleeting ecstasies.

He too saw somber shadows slowly shroud
With velvet-dusk the drowsy, dying day;
Heard January winds wail low and loud,
And watched the leafless lindens gently sway.

He too felt sad when flowers shut up at nights
And hollow-sounding footfalls filled the air;
But spellbound when upon the holy heights
He knelt, 'mid trumpet-moss, in private prayer.

JOHNSTONE G. PATRICK.

Warren: The Man to Watch

A Review Article

By Nathan A. Scott, Jr.

THE PUBLIC was given a new book by Robert Penn Warren a few months ago—*Band of Angels*—and for our generation that is an event of considerable importance, for, apart from the magisterial figure of William Faulkner, there is no other American novelist of our time whose work has so deeply engaged us by its technical bravura and its moral profundity. Nor is Faulkner to be thought of only parenthetically when the achievement of his slightly younger contemporary is in view, for the affinities in which their books share are so deep and striking that to recall them is to have our sense of what is special in both writers sharpened and vivified.

They are both unquestionably the finest rhetoricians in fiction on the literary scene today, with magnificent verbal resources at their command. In a time when much of the best novelistic intelligence has chosen to seek its effects by the unsaid and the withheld, by the muted voice and the scrupulously reserved style, these are two masters of their craft who, like their Elizabethan progenitors in tragedy, have not been afraid to howl and rage and moan over the fate of man. And surely it is the uninhibited exhilaration and the unembarrassed splendor of their rhetoric that is a main source of the majesty we feel in such books as *The Sound and the Fury* and *World Enough and Time*. But of course we have only to turn to the work of a writer like Thomas Wolfe to be reminded that sheer verbal energy by itself cannot produce the kind of controlled organization of characters and situations, of motifs and symbols and images that the modern sensibility insists on in the work of novelistic art. And, this being granted, both Faulkner and Warren are to be acknowledged as unsurpassed in the virtuosity with which they continue the experimentation in structure that is a main part of the modern tradition in the novel.

Indeed, these experimentations have themselves often exhibited striking parallels in their work: they have both known how to be daring in their management of "point of view": their books bristle with all the complexities of double plots and foreshortened actions and postponed disclosures of symbolic meaning, and both have had frequent and brilliant recourse to the devices of the Gothic. Yet, interesting as it might be to scrutinize closely the quality of their diction and all the minute details of their stylistic signatures, to do so, even had we the space, would not be to aim at a definition of that which makes both Faulkner and Warren truly *exemplary* figures in contemporary culture. And this dimension of their public roles is something which is, I believe, a consequence of their involvement, as artists, in the great extreme ideas of our time, which are the ideas of sin and guilt and alienation and, possibly, despair.

It is not simply "conditions" over which they brood but rather the adequacy of the human spirit itself to bear the burdens it must bear in the difficult world into which it has been thrown. Both, as Warren says in his long poem *Brother to Dragons,* have seen man as lost "in some blind lobby, hall, enclave, crank cul-de-sac, or corridor of Time. Of Time. Or Self. And in that dark no thread." But sooner or later the characters of both writers seek to find that thread, and both turn, as Faulkner said in his Nobel prize address, to "the human heart in conflict with itself." And it is this shared preoccupation that makes us judge them in the terms that we use for judging such writers in our period as Joyce, Kafka, Lawrence and Mauriac.

I

It is just here, however, that we come upon what is, I think, the decisive discrimination that is to be made between Faulkner and Warren, and this emerges at the point at which we discover the disproportion between the weight or the force or the cogency, or perhaps the discipline, of intellect that is brought to bear on the themes with which they are jointly concerned. Lionel Trilling has remarked upon Faulkner's "indifference to the conscious intellectual tradition of our time," and it can, I believe, be demonstrated through a close analysis of his total work that, though he belongs in the company of Stendhal and Dostoievsky and Mann and Proust, his failure to be quite their equal is the result of a certain deficiency in intellect, in the capacity, as one of his most sensitive critics has put it, "for a high order of comment and observation, . . . [in the] ability to handle general ideas with a dramatic cogency equal to his ability in rendering images of conduct."

But it is precisely the gifts of the dialectician that Warren has in such abundance, in addition to all the fine old gifts of the novelist for creating character and inventing incident that the modern sensibility too much undervalues. He is a man who, not only as novelist but also as poet and critic and university professor, has lived at the very center of the maelstrom of 20th century intellectual life and is therefore able to bring to bear on his fictions a kind of sophistication of mind and a kind of precision, or coherence, of general statement that our greatest literary figure today, with his extreme confinement to a provincial scene, simply cannot summon.

It is for this reason that I suspect that the author of *Night Rider, At Heaven's Gate, All the King's Men* and *World Enough and Time* is today the man really to watch and that in time he may prove to be the most important American representative in the modern republic of letters. He is, of course, just in mid-career, and the one thing that the truly great figure must give us—namely, a really large corpus—he is still in process of creating. But if in the years to come he succeeds in this, as Faulkner has already done,

we may be led to decide that, for all his older contemporary's magnificence, he is the more important artist.

II

These things I say, then, in order to suggest that even Mr. Warren's occasional failures—among which must be numbered, I think, his latest novel—must be given the kind of attention that we give to the occasional failures of the major writer.

In *Band of Angels,* his fifth novel, Warren tells the story of Amantha Starr, who spends her childhood on her father's decaying Kentucky estate, just south of Lexington, where she is never told that her dead mother, Renie, was a slave at Starrwood. As she approaches womanhood, her father sends her north to Oberlin College, where she becomes involved in the undergraduate Abolitionism of the time and, as a consequence, becomes estranged from him.

Her sojourn in the little Bible-reading Yankee college is, however, interrupted on the eve of the Civil War, when she rushes back to Starrwood to attend her father's funeral. At the grave she is claimed as a chattel of the estate by a slave dealer who was one of her father's creditors and who, turning a deaf ear to the pleas of family friends, sells her down the river to New Orleans. Here she is rescued on the auction block by a kindly ex-slave runner, Hamish Bond, who takes her into his handsome New Orleans establishment and becomes her loving protector till the end of the war, when Amantha escapes from the complications of their relationship into a marriage with a Yankee officer, Tobias Sears, with whom, despite his rather oppressive New England transcendentalist idealism, she finally works out a tolerable and happy way of life.

III

Now in Amantha Starr, who is half white and half Negro, we have, of course, another instance of the divided nature which, as in Percy Munn of *Night Rider* or Jack Burden of *All the King's Men* or Jeremiah Beaumont of *World Enough and Time,* has been the central focus of Warren's presiding interest; and again it is set against the kind of richly detailed historical canvas in the creation of which he is today without a peer. Nor does the present book reveal any diminution of his great power of surrounding his protagonists with all the local fascinations of random scenes and casual characters that imitate the fortuitousness of life itself and yet have their specifiable parts in the grand design of the book as a whole. But for all its incidental felicities (not the least of which surely is that it keeps us going from page to page), Mr. Warren's latest book cannot, I suspect, have upon us the kind of impact that his earlier ones have had, and the reason for this may be simply an inadequacy of his plot to the story that he wants to tell.

And here, of course, the novel stands in the by no means ignoble modern tradition of such books as Henry James' *The Spoils of Poynton,* E. M. Forster's *The Longest Journey* and Graham Greene's *The Heart of the Matter.* That is to say, Mr. Warren's story is the modern story of alienation and of the quest for self-definition, but his plot—which is hardly capable of bearing the burden of this story—almost at times strikes us as being one that might commend itself as viable to the talents of a Taylor Caldwell or even a Frank Yerby, and it simply is incommensurate with the moral vision of which Warren would make it a vehicle. His mistake in this book is, however, as I say, one which many other major writers of our period have occasionally made, and it betokens, I believe, no crisis in the development of his art, the subsequent stages of which we may continue to look forward to with the highest interest.

Band of Angels, by Robert Penn Warren. Random House, $3.95.

Inside Report

THE DEAD SEA SCROLLS. *By Millar Burrows. Viking, $6.50.*

IF THE daily press could prove that the Dead Sea Scrolls show that Jesus was only a legendary reincarnation of a "Teacher of Righteousness" martyred in the 1st century B.C., and that the early church was only a projection of the Qumran community which produced them, it would be happy. That, at least, is the impression given by the excitement with which the newspapers greet any sensational description of what the scrolls may disclose. "At last here is evidence," the headlines and the breathless writing seem to be trying to convey, "that the Christian epic is a fraud." Latest in this trend has been the exploitation given a couple of radio talks delivered by John Allegro, assistant lecturer in Semitic philology at the University of Manchester. Mr. Allegro, who has had a part in the work on some of the scrolls which is going on at his university, while not going as far as Edmund Wilson in adopting the highly questionable speculations of A. Dupont-Sommer, went quite a way out on a popularizing limb. By the time the press got through with what he had said, however, one might have thought it definitely and documentarily established from the scrolls that Christianity emerged as simply one local mutation of the Essene sect. It is high time, therefore, that scholarship should be directing some words of caution to the headline-reading public.

Two scholars have now done this, and here and there pastors aware of the confusion being created in the minds of their parishioners are doing what they can to clarify the situation. The scholars, who warn that an accepted translation of the scrolls is years distant—perhaps as much as half a century—and that nothing now established has more than minor background relationship to our knowledge of the origins of Christianity, are men of high standing. Dr. Samuel Sandmel is professor of Bible and Hellenistic literature at Hebrew Union in Cincinnati, while Monsignor John J. Dougherty is regent of the Institute of Judeo-Christian Studies at Seton Hall in Newark. Both look on Mr. Wilson's hypotheses with a frosty eye, and are scarcely less frigid in their estimate of Mr. Allegro's speeches. The fact is that at present the Dead Sea Scrolls have yielded no more certain knowledge than was summarized by Dr. Frank M. Cross, Jr., in his series of articles last year in The Christian Century, or than is to be found in the current book on the scrolls by Prof. Millar Burrows of Yale.

Dr. Burrows has produced *the* book for churchmen who would understand exactly what has been going on in the Wady Qumran, where the scrolls were found, and in Jerusalem, where they are now being unrolled, pieced together and translated. For the minister who wants to bring his congregation and community up to date on the discoveries, again this is the book. Edmund Wilson's *The Scrolls from the Dead Sea* is still the most exciting introduction to the story, but the scholarly limitations of its author and his premature endorsement of an early, tentative interpretation of the finds qualify the over-all adequacy of that book. Dr. Burrows' writing may not be of Mr. Wilson's quality, and that may be too bad for us. But what is very much all right for us is the fact that the qualifications one must place on Wilson's reliability are completely removed in Burrows' case by his scholarly competence and experienced, inside judgment.

The story, as Dr. Burows tells it, is as fascinating as ever. The prose may be sober and straightforward, but the inherent romance speaks through. This is the most detailed, orderly account of just what happened that we have. An extra element of excitement is added by the fact that this man was himself involved in the story. The theories about the scrolls, which can be so puzzling when presented in a lump, are given here as they arose, with their modifications noted as new developments forced changes in opinion. The principal articles and books about the finds are referred to at the places and times in the story where they were written. The first part of the book, "Discoveries and Discussions," is therefore a dramatic bibliography as well as a good story. A very complete conventional bibliography of hundreds of books and articles in many languages concludes the volume.

In between come thorough discussions of the dates of composition of the nonbiblical books among the scrolls, and the age of the manuscripts themselves. Like supersleuths we trace through the evidence of archaeology, paleography, text and language—feeling something like Watson tailing Holmes on unfamiliar grounds—but understanding the verdicts better for having been in on the investigation. The historical allusions in the Qumran community's own documents are identified, as are persons, events and ideas. The community is described: its origin, history, organization and belief.

Then comes the informed and balanced discussion of just what the textual, historical, theological significance of the scrolls will be. And "will" is in the right tense. For it is Dr. Burrows' testimony that no one is now in a position to pontificate on what that significance finally will be. Too much remains to be done, too much is left to be thought and talked through. Textual problems have new

light shed on them already, historical backgrounds are filled in where shadowy patches once stood. But the new information about a pre-Christian community of covenanters does not dissolve the mystery of the church's origin. It complicates the mystery, for "the beliefs, ideals, organization, and rites of the covenanters, as compared with those of the early church, exhibit both impressive similarities and even more significant contrasts."

Seventy pages of Dr. Burrows' own translations of some of the most important documents conclude the book. Seven large photographs at the front of the book show just what the academic wanderer knew we home wonderers would want to see: the Arab boy who discovered the first cave in 1947, the desolate site, some of the jars in which the scrolls were found, a scrap of manuscript, the Khirbet Qumran ruins as excavated, those bronze scrolls, the layout in Palestine Museum where scholars pore over the precious, enormous jigsaw puzzles.

P.H., T.A.G.

CORRESPONDENCE

Whose Bible?

SIR: The letter from Arnold Z. Mathews in "Correspondence" for Feb. 1 really touches my heart. In fact I am moved to tears when I think of the "Bible" some Bible-belt preaching has produced. That divinely segregated creation Mr. Mathews says God arranged and which included "the beasts of the field, the fowls of the air . . . even plant life," has been considerably anti- or de-segregated by our breeding of male jackasses with female horses. By the rules of Mr. Mathews' theology, somebody is going to do a lot of roasting in hell for getting creation messed up like that. I never did like a mule and now I know the full biblical reason for my dislike.

Quoting, however, from the "unmutilated" King James Version, a man with single-track bigotry might very easily revive witch burning by overemphasizing Exod. 22:18. Or he could justify the murder of whole populations by learning that God commanded him to "slay both man and woman, infant and suckling" (I Sam. 15:3). Or he could engage with the Polish and Russian churches in their anti-Semitic pogroms by quoting Matt. 27:25.

I suspect, however, that members of our Supreme Court have been reading the Bible in a way that makes it God's Bible after they have finished with it. And that's the important thing about reading the Bible—is it God's Bible *after* you have read it? Paul preaching on Mars Hill makes a good claim for the basic unity of humanity in spite of differences of races and nations: God "hath made of one blood all nations of men for to dwell on all the face of the earth." When the Jewish Christians argue for segregating the Greeks away from them (Acts 21:28), Paul writes to them: "There is neither Jew nor Greek, bond nor free . . . for ye are all one in Christ Jesus" (Gal. 3:28). There is a very interesting nonsegregated worship service in the book of Acts (8:27 ff). The preacher was the white Philip, the congregation was the black eunuch, the gospel was Christ's love. ALBERT WALLACE KAUFFMAN.

South Jackson Community Church,
Jackson, Mich.

SIR: Congratulations to Arnold Z. Mathews, the anti-integrationist from Columbus, Ga. He is working hard to further our work. We very nearly got St. Peter to revert to the law and split the New Testament church on an earlier form of segregation, and we would have succeeded had it not been for that hateful old St. Paul giving the Christian point of view on the matter. If there's one thing we don't want, it is for Christians to be made one in Christ. We need more like Mr. Mathews. It is with warm anticipation that I look forward to the day when Mr. Mathews is called to meet me. Vitriolically yours, Mephistopheles, Author of Segregation, Defender of the Communist Conspiracy, etc., etc.

This letter forwarded by:
WILLIAM M. SPANGLER.
Tallmadge, Ohio.

For the Record

SIR: After reading your opinion of my *Marsden of Alaska* (Jan. 11) I must confess that I wondered if you had read the book. Your assertion regarding my "uneasy conscience concerning the division of the town" is about as far from the truth as anyone could get. Metlakatla was divided long before I had any connection with it and while I too was still saturated with both true and false traditions in and about it. My conscience has always been clear with reference to my contacts there with Mr. Duncan and all the people, for all my work was done in the spirit of Christian brotherhood—notwithstanding oral and published statements to the contrary made by men who would know better had they been willing to seek evidence. Neither did I have any influence in establishing a denominational church there, which occurred more than a year after I left Alaska.

The "clash" that led eventually to the organization of that church was not between Duncan and Marsden but between Duncan and his own villagers, and began many years before. It did not originate in a religious or church dispute, but in matters pertaining to business, education and self-determination in community affairs, including village utilities. Even then, his Indians valued Mr. Duncan's counsel but rebelled at his dictation.

"Utopia in Alaska," which you cite, is an excellent article on Metlakatla of recent years and contains fewer errors about its earlier history than are generally found in a reporter's story. However, William Duncan would probably turn over in his grave in protest at the implication that he was responsible for the economic rules and the school system as they exist today, for he vigorously opposed both, urging that the Indians would not be capable for generations to come to manage their affairs or to become self-supporting. In bringing the primitive Tsimsheans from barbarism into Christianity and civilization, Mr. Duncan did a great work, bordering on the miraculous. As Edward Marsden said of him: "His monument ought to be one of the highest to missionary heroes." Had he followed his own published plan he would in all probability not have experienced the difficulties he had with the second and third generations of his Indians.

My book was written to let the life of Edward Marsden stand as evidence against or for charges made regarding him through many years while he was in the flesh, and those published seven years after his death which were continued for more than a decade through printed reference—and were still being repeated when the book went to press. May those who read *Marsden of Alaska* form their judgments about it from its facts and not from preconceived opinions!

Sacramento, Calif. W. G. BEATTIE.

On Mr. Dulles

SIR: More strength to your editorial arm in insisting that this nation needs a new foreign policy. It is too late perhaps to hope that Mr. Dulles will ever be diverted from his philosophy of fear and force ("massive retaliation") that is leading him into inexcusable blunders. May we not hope that a great leader will arise in at least one of the parties who will help the American people to see that there is no future down that road, who will seek to point out a way that is worthy of the best ideals of the American people? We do not want any world leadership that is not based on our interest in all peoples and our desire to serve the world in this great hour of transition. But our spokesmen must believe this, and must make it clear to the world. Where is the man?

JOHN W. SHACKFORD.
Churchville, Va.

SIR: I would like to say some good words for Secretary Dulles. He was well prepared for his present responsibilities. He has access to many resources of information and advice. No doubt he has made some mistakes, but if I did not read The Christian Century I would not know how many and how dreadful they are. He has my sympathy, because, as you have said, this country "should produce a foreign policy to fit the realities of the contemporary world." That is a pretty large order. . . .

We all know that The Christian Century is dedicated to criticizing what has been done rather than suggesting what should be done. Editors, commentators and preachers have an enormous advantage over statesmen in that they can scold and prophesy while

statesmen must decide and act in the present moment. . . . Mr. Dulles had to reply to the Portuguese prime minister. Century readers would at least be mildly interested in the editor's description of the reply that should have been given and of the measures our government should adopt relative to the "very remote military aggression" of Russia. You have described Mr. Dulles' policy as "tied to a dead past." Can you tell us what your policy tied to a living future is?

GEORGE H. PARKINSON.

Chicago, Ill.

SIR: The Dec. 14 issue has just arrived. The editorial "How Preposterous Can Our Foreign Policy Become?" rings the bell for us in India. Thank God The Christian Century continues its bold and courageous stand on foreign affairs. It will take years to undo the harm of the Dulles note on Goa.

DONALD F. EBRIGHT.

Lucknow, India.

Pleas from Japan

SIR: Last summer you printed a letter from Rev. Ichiro Akishige of Komaki, Japan, deploring the moral condition of our armed forces in his country. A few weeks later you printed my reply, which eventually reached Mr. Akishige. He has written me further as follows: "Thank you for your sympathy on this awful problem. If you could please ask to your Washington government that they order these servicemen should not live with street girls near church and school. One day three chaplains came in and they were very angry on my letter to The Christian Century."

Utopia, Tex. JACK P. PERRY.

SIR: In my Christmas mail I received a letter from a young theological student whom I met in Tokyo some months ago. In the midst of personal news were some items that it seems to me should be passed on to America's thinking Christians:

"Today the most important question in Japan is airbases, which are enlarged at every place in Japan controlled by [U.S.] military aviation. Possessors of fields and trade unions have stood against this. The fields are laid waste and many come out wounded. If farmers lose their fields they cannot get means to live. As you know, Japan is a poor country and has too much population. Also the 'Honest John' rocket was fired for the first time in Japan yesterday, although the Japanese have protested against bringing 'Honest John' into Japan. Things like these lately make opinion against America increase suddenly — also against the church, because Japanese think that Christianity is a religion of America. We in the Protestant church are celebrating 100 years of mission work. It is hard for us when these things happen. I must perform against these difficulties even though I am a weak servant. Please pray for the Japanese church and me."

In Japan just after the Bikini explosion that injured a Japanese fishing crew and dealt a heavy blow to the tuna industry, I heard an American clergyman plead for American Christians in Japan to realize their responsibilities and act accordingly. I thanked God for his forthrightness. But on the way out of the church I overheard one U.S. businessman say to another: "I think we'd better leave these worldly questions outside the church." The reader can make his own comment. But how can we *act* in response to the youth's letter?

Cleveland, Ohio. HAZEL E. FOSTER.

Come to Frankfurt!

SIR: The most significant ecumenical event in 1956 will be the German Protestant Church Week (Kirchentag) in Frankfurt Aug. 8-12. Here is an opportunity for Europe-bound American Christians to know at first hand one of the strongest lay movements in the world, to meet Christians from East and West Germany and a score of other countries, and to take home new friends and a personal experience in the German church.

This will be the sixth German Protestant Church Week. The last was in Leipzig in the East Zone in 1954. There more than 60,000 persons participated in the entire Kirchentag, and at the final service of worship more than 600,000 joined in singing "Praise to the Lord" and "A Mighty Fortress," in praying the Lord's Prayer and confessing their faith in the words of the Apostles' Creed. What this assembly meant to the church in East Germany can never be calculated, but those who stand on that battlefront of the church knew with Elijah that there were still thousands who had not bowed the knee to Baal.

The father and leader of the Kirchentag is a layman and lawyer, Reinold von Thadden-Trieglaff. The Kirchentag is a movement that began not with the official leadership of the church but with laymen who felt deeply the need for a new and relevant proclamation of the gospel in Germany. In the Kirchentag and in the German Protestant academies (there are 17 where persons from various vocational groups assemble from week to week to discuss together and hear lectures on the relationship between the Christian faith and their particular work) the vision and push have come largely from the bottom up. If there are movements that sometimes seem topheavy, the Kirchentag is not one of them. Delegates to the Kirchentag return to the local congregations to bring their experience to those who could not attend and to try to make every day a *Kirchen-tag* (church day).

What awaits visitors to Frankfurt? Those who can include Aug. 8-12 in their travel plans will have the opportunity to live with a German family. The Kirchentag plans to provide a German interpreter-guide-friend for each non-German participant. The program itself includes services of worship and holy communion, Bible study, and lectures and discussions in each of the six working groups in the following areas: Church and Congregation, Family and Education, People and Politics, Work and Economics, Village and Farm, City and Suburb. There will be special assemblies for men, women, youth, children, and vocational groups. There will be talks in English on activities of the German church by church leaders and cultural offerings in art, music and drama. Some services of holy communion will be in English; one Bible study section will be led in English by Martin Niemöller; written and/or running headphone translations of some of the major work-group lectures will be available.

For the first time the Kirchentag has incorporated into its planning an ecumenical working committee with members from England, France, Germany, Holland, Hungary, Scandinavia, Switzerland, the United States and Yugoslavia. As Dr. von Thadden has said: "The Kirchentag belongs not only to Germany, it belongs to all Christians in the world." Speakers will include Daniel T. Niles of Ceylon, Bishop Stephen Neill of England and W. A. Visser 't Hooft of the World Council of Churches. Literature about the 1956 Kirchentag is available in English. Those interested in receiving further information may write to: Ecumenical Committee, Deutscher Evangelischer Kirchentag, Frankfurt/Main, Germany, Postfach 7081.

PAUL L. HAMMER.

American Protestant Church,
Bad Godesberg, Germany.

Blow at Airborne Liquor

SIR: On Jan. 31 the Oakland council of churches submitted to the Oakland city council a letter calling its attention to the fact that some, if not all, passenger airlines entering and leaving the city's international airport dispense alcoholic beverages to passengers while in flight, and pointing out the basis on which the church group's board of directors is opposed to such practice. The city council incorporated the letter into a resolution of its own, duly passed and certified by the city clerk, declaring:

"*Resolved:* That this council opposes the practice of dispensing alcoholic beverages by the airlines as set forth in said communication from the Oakland council of churches; and be it further

"*Resolved:* that the city clerk is directed to forward a certified copy of this resolution to the Civil Aeronautics Board, Washington, D. C."

Our mayor believes this to be the first instance of action of this kind by a city council.

E. C. FARNHAM,
Executive Director.

Oakland Council of Churches,
Oakland, Calif.

'Century' File Offered

SIR: I have a complete file of The Christian Century for 1955. If you know of anyone who would like to have these copies, please let me know and I will be delighted to ship them to them. WAYNE W. WOMER.

311 West Grace St.
Richmond 20, Va.

NEWS of the CHRISTIAN WORLD

Defends Bhave's Land Gift Idea

India Socialist Leader Answers Recent Criticism of Movement, Explains Underlying Philosophy

TIRUVALLA, TRAVANCORE-COCHIN, INDIA, Jan. 23.—During the past 4½ years 450,000 acres and 900 villages have been given over for redistribution to landless people through the Bhoodan (land gift) movement led by Vinoba Bhave, disciple of Mahatma Gandhi. As part of the program whole villages have recently been given by the peasants for collective ownership and farming. The foundation for a housing scheme was recently laid at the first such village—Vayalur, in the Madurai district of Madras—and a new community hall was opened.

The address at the foundation-laying ceremony was given by Jaya Prakash Narayan, India's highly respected Socialist leader who quit politics to work with Vinoba Bhave. He took the opportunity to explain the ideals exemplified in the Sarvodaya movement, which lies behind the land gift program.

'Sarvodaya' Ideals Explained

The word "Sarvodaya," said Narayan, was coined by Mahatma Gandhi to denote the securing of the greatest good for the greatest number, thus going beyond the ideals underlying democracy. Sarvodaya, he declared, could be achieved only in a non-violent society which also abjures inequality. In contrast to our present society, Sarvodaya would be based on mutual cooperation, with the only competition that in doing good to others. He pointed out that in all countries which have sought to create a free and equal society through violent revolution, freedom has been curtailed, equality unrealized.

Mr. Narayan declared that if economic problems could be solved, all others would take care of themselves. Today, he said, success is measured by wealth. Self-interest comes before interest in others and lies at the root of social conflict, injustice, exploitation, capitalism, imperialism and international war. Sarvodaya, he said, seeks to eradicate this root. The village of Vayalur, though its people might not realize it, had achieved a bloodless revolution by donating itself to the Bhoodan movement. Narayan declared that what India most needs today is a body of selfless workers who will undergo suffering and do honest work cheerfully.

Opposed to Collective Farming

In a speech to a conference of Madurai district college students interested in the Bhoodan movement, however, Mr. Narayan questioned the wisdom of introducing collective farming in entire villages donated to the movement. He saw a danger that a new kind of bureaucracy might develop which would imperil village democracy.

"Even assuming that those who manage a collective farm are honest, power will tend to be concentrated in the hands of the middle class and the educated, who as things now exist in this country would become managers of the farms," Narayan said. "The cultivators would be reduced to the status of laborers, and would not take any real interest in management. In Soviet Russia, collective farms have become sources of totalitarian power and of exploitation. I have been told on good authority that if Russian farmers were given an opportunity to express themselves freely, a vast majority of the members of the collective farms would vote to have them broken up. Since we believe in real people's democracy, since we want the people to manage their own affairs themselves and to be as self-dependent, self-governing and self-reliant as possible, we rule out the idea of collective farming."

Nevertheless, Mr. Narayan declared that he believes in collective ownership of all village lands. He said the best mode of cultivating such lands would be for the village assembly to allot a plot of land to each family according to its resources and needs. The families would be induced to form into groups and cooperate in such matters as finance and marketing. Since the per capita ratio of land is so low, our people could not be solely dependent on agriculture if a satisfactory standard of living is to be obtained. Nor is it possible for large-scale industries to give employment to very many people, even taking into account the rapid industrialization of the country. Therefore it is in home and village industries that our problems of unemployment and underemployment can best be solved.

Distribution of Poverty? Yes!

Replying to the charge by Gov. Mahtab of Bombay that Bhoodan is nothing more than distribution of poverty Mr. Narayan said: "If India is a poor country, there is nothing wrong in distributing poverty. We should share what we have, whether it is much or little." But he asserted that "worship of poverty" is just as bad as "vulgar display of wealth."

Discussing means of ushering in a Sarvodaya society here, Mr. Narayan said that true socialism as envisaged under Sarvodaya could not be achieved by the abolition of capitalism and the nationalization of industry. "The socialism we have in the world today is more like state capitalism than socialism," he said. "In a nationalized industry the state functions as the capitalist, with all the evils of capitalism such as exploitation, inequality of income, centralized management and lack of industrial democracy." In socialist setups now in existence, he said, means tend to become ends. This would not be so under Sarvodaya. Nor would Sarvodaya limit the opportunities for individual initiative, as do current socialist societies.

P. OOMMAN PHILIP.

Pamphlet Tells Story Of Kirchentag

The ecumenical committee for the German Evangelical Kirchentag has published an English-language brochure, *Kirchentag Calling*, telling the story of the great Protestant laymen's rally. (See page 275). It is edited by Bernard Causton, who has often reported news from Europe for The Christian Century. Americans interested in attending the 1956 Kirchentag at Frankfurt in August could probably obtain copies by writing the committee at Postfach 7081, Frankfurt/Main, Germany.

Bills Seek to Ban Racial Agitation

Mississippi Legislative Measures Have Effect of Curbing N.A.A.C.P., Keeping Status Quo

CORINTH, MISS., Feb. 7.—Mississippi's house of representatives has passed a bill that makes "advocating, urging or encouraging disobedience to any law of Mississippi, or nonconformance with the traditions, customs and usages of the state of Mississippi," a misdemeanor punishable by a $1,000 fine and six months in jail. The bill was authored by Karl Weisenburg, New York-born legislator from the gulf coast town of Pascagoula. Other adopted bills make it criminal to encourage anyone to file a suit about schools, to threaten to take away any privilege secured by the state constitution, or to require any business to serve all applicants. In effect, these bills outlaw activities of the National Association for the Advancement of Colored People in Mississippi. One of the two house members who voted against the Weisenburg bill charged that it is a "threat to the freedom of the people of the state."

Other Restrictive Measures Are Proposed

Among other bills introduced but not yet acted on are a criminal libel bill making it illegal to write or say anything against any state agency or the state itself, one making playing a game with interracial teams a felony, and one forbidding out-of-state attorneys to practice in Mississippi and penalizing any native attorney who takes a case challenging segregation. A number of cities have adopted ordinances banning unsegregated waiting rooms, and the house has rushed through a bill to the same effect. Alton Massey, outgoing public service commissioner, discovered that the commission had never implemented an 1898 law empowering it to require segregated waiting rooms; so the legislature is set to correct this omission.

New Governor Promises No Change in Segregation

At his recent inauguration as Mississippi's new governor James Plemon Coleman declared that there will be no change in segregation practices during his four-year term. He opposed nullification as contrary to the principles of Jefferson Davis (but later attended the southern governors' "interposition" meeting in Virginia). He asked for regulation of public utilities for this state (the only one without such regulation), for a recall law, for improved education, for economy, and for enforcement of present laws against liquor and gambling. The first measure passed by the legislature implementing Gov. Coleman's program was a bill empowering the governor to permit the recall of sheriffs and other elected county officers.

Former Governor Admits Liquor Laws Were Not Enforced

Testifying in behalf of a friend seeking a television franchise in Biloxi from the Federal Communications Commission, outgoing

Gov. Hugh White stirred up opposition even from longtime supporters when he admitted that he never made any effort to enforce the state liquor laws in the coastal counties. The *Booneville Independent,* which previously had given strong support to White, noted that he also did little to enforce antigambling laws. So far nothing has been done about the violation of law in the series of Delta area murders (see The Christian Century for Jan. 4, p. 25). In March the Tallahatchie county grand jury will consider the killing of Clinton Melton, a Negro, at Glendora. In spite of objections by the Lowndes county Democratic party executive committee, the FBI held schools on civil rights and investigated last summer's election in that county.

Negro College President Addresses Episcopalians

Addressing the annual council of the Protestant Episcopal diocese of Mississippi Pres. Milan Davis of Okolona College said: "If you hate me because I am ignorant I'll educate myself. If you hate me because I am dirty I'll clean myself. If you hate me because I am pagan I will become a Christian. But if you hate me because I am black I can only refer you to God, who made me black." This year the council abandoned its annual dinner, which for almost 30 years had been the only such interracial function at Mississippi religious gatherings, and Negroes were not invited to the layman's league banquet. Among the delegates were many members of white citizens' councils. The subject of segregation did not come to the floor. The diocese voted to become affiliated with the state council for alcohol education.

And So Forth

Earl K. Long's election by a heavy majority as governor of Louisiana is seen by many as a victory for his machine over "gamblers, extreme segregationists and friends of the utilities," as well as over former Gov. Kennon's organization, which supported Pres. Eisenhower in 1952. Louisiana is the first southern state to have voting machines in every precinct.

The University of Mississippi withdrew its Religious Emphasis Week invitation to Alvin Kershaw of Ohio after the Episcopal rector announced his intention to devote part of the money he won as a jazz expert on the "$64,000 Question" television show to Negro organizations.

With a contribution of $129 per member, the Wiggins, Miss., Baptist Church led all others in the state Baptist convention in missionary giving last year.

Ministers from 24 counties and 4 denominations attended the first institute for town and country church leaders held Jan. 23-26 at Mississippi State College. Leadership was drawn largely from the college's sociology department.

A Mississippi legislative committee has discovered that interest rates as high as 1,803 per cent are being charged by certain small loan companies in that state.

The Mississippi Light & Power Co., a Dixon–Yates subsidiary, received from the Office of Defense Mobilization a $5 million tax write-off in construction of new generating facilities. Boyd Campbell, president of the U.S. Chamber of Commerce and a director of the company, recently told Oregonians that statements "against Mississippi" by Congresswoman Edith Green were untrue.

CHARLES G. HAMILTON.

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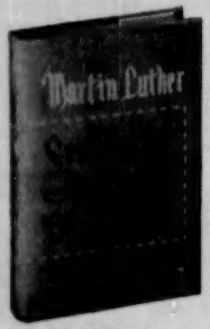

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Condemns 'False' Prods to Giving

Stewardship Leader Cites Examples of Unworthy Motivations—Minister to Growing Medical Center

CHICAGO, Feb. 15.—Addressing 60 stewardship leaders from 21 denominations gathered here recently for a conference under the auspices of the National Council of Churches, John Thompson Peters, Presbyterian, U.S.A., secretary for stewardship and promotion, assailed "false motivations" often employed by churches to persuade people to contribute money to good causes. He cited three examples: (1) "Beat communism" ("there are other forces just as evil"); (2) "Make the world safe from the atomic bomb" ("to suggest this is to build up false hope"); (3) "Preserve our institutions and the pride of our denomination" ("this is emphasizing our needs rather than Christ's"). Gratitude, concluded Dr. Peters, should be the mainspring of Christian giving; the knowledge that God has reached out to help one should lead to a desire to share the love of God with others.

Launch Joint Ministry At Medical Center

Through its department of ministry to institutions the church federation of Greater Chicago has taken first steps in a program to provide a chaplaincy for the developing West Side medical center, shortly to become one of the world's largest institutions of its kind. On Jan. 24 John Thomas was installed as general service chaplain, working primarily at the University of Illinois' research and educational hospitals, and Edward Dixon as chaplain at Cook County hospital. The two men were installed in a service at St. Paul's Methodist Church near the center. It was preceded by a panel on ministry to cancer patients and an address by Dr. Carroll Wise. Lutheran Social Service (Augustana) has assigned its chaplain, Leonard I. Johnson, to work on the federation's staff. Other denominations are appointing men to work closely with Thomas and Dixon in the hope of strengthening the Christian ministry at the medical center.

Four Join in Alden-Tuthill Lectures

The Alden–Tuthill lectures given annually during Ministers' Week at Chicago Theological Seminary were presented this year at the University Church of Disciples of Christ by four men on four successive evenings. Prof. H. Richard Niebuhr of Yale Divinity School discussed the implications of the study of theological education which he recently completed under the auspices of the American Association of Theological Schools. Prof. Samuel W. Blizzard, Jr., of Pennsylvania State University described results of his research on the functions of the Protestant parish ministry. Fred A. Replogle, psychologist and business management consultant, considered resources for the ministry to be found in management counseling. Prof. Gordon Allport of Harvard's department of social relations spoke on "The Conquest of Bigotry: a Phenomenon Confronting the Ministry." On the morning following his presentation each lecturer conducted a forum on the subject discussed. Members of the seminary faculty offered classes on various themes related to the main emphasis: "The Changing Role of the Minister." This was the seminary's 25th annual "week."

'Church in Community' Leader Goes to Mississippi

Samuel C. Kincheloe, professor of the sociology of religion on the University of Chicago's federated theological faculty, having reached the university's retirement age, has become president of Tougaloo Southern Christian College in Tougaloo, Miss. A member of the Chicago Theological Seminary faculty for over 25 years, Dr. Kincheloe is known particularly for his studies of the impact of religious institutions on the communities and people they serve. Through the years Dr. Kincheloe has assisted in the direction of research and survey work for the Chicago Congregational Christian Missionary and Extension Society and for C.T.S.

Baptists Protest Airborne Liquor

The American Baptist Convention's General Council, meeting here last month, addressed an open letter to the Civil Aeronautics Board, the Air Transport Association and the nation's airlines protesting the sale of alcoholic beverages on commercial planes. The protest pointed to the peril involved in "mixing alcohol with flying," the "careless disregard for children," the "tendency to change the stewardess into a barmaid," and the turning of a small confined space into a barroom. The letter commended Delta, Chicago & Southern, Capitol and Braniff airlines, "whose sense of public responsibility has caused them to spurn this practice," and appealed to other lines to follow their example.

Buttrick Challenges 'Peace Of Mind' as Goal

Addressing the Chicago Sunday Evening Club recently on "Masks or the Wellspring," Prof. George A. Buttrick of Harvard University divinity school said: "We are living in a day not of a revival of religion but of a revival of interest in religion. Mass evangelism never goes very deep below the surface, but it could well be the preparation for a real revival of religion. Real revivals have always begun in a little group that has defied the values of the world and lived under a new and stringent discipline of life. Religion is becoming fashionable. It may quickly become a mask. One of the masks is called 'peace of mind.' . . . I would think we ought to pray for tension of mind, so that God may trouble us until we are rid of some of the appalling evils of our day and generation. . . . There is no peace of mind worth even the waste of words that is not under His absolute judgment and control."

Sunday Evening Club Expands Offerings

The Sunday evening club has introduced two innovations this year: televised discussions with each week's speaker a few hours before the evening program, with Pres. Jerald Brauer of the University of Chicago federated theological faculty as moderator, and presentation on the regular program of five-minute talks on "Living Philosophies" by laymen prominent in the life of the city. Among recent speakers were Dr. Eric Old-

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berg, neurosurgeon; Dr. B. E. Irons of the Municipal Tuberculosis hospital; James D. Cunningham, industrialist; and Guy E. Reed, banker.

And So Forth

Mrs. Eugene Blumenfield, who holds a divinity degree from Hartford Theological Seminary, was ordained Feb. 5 and installed as minister of education at Grace United Protestant Church in Park Forest, huge new housing area just south of Chicago. Although Mrs. Blumenfield was ordained into the Congregational Christian Churches, ministers of several different denominations assisted in the service.

Plans have been announcd for merging two of Chicago's largest hospitals—St. Luke's, under Episcopal auspices, and Presbyterian. Merging of the two staffs will create one of the strongest of our teaching and research institutions.

Two Negro denominations are now formally related to the Illinois council of churches: African Methodist Episcopal and the Baptist General State Convention of Illinois, Inc., the latter a new member. J. L. Horace, president of the Baptist group, becomes a member of the council's executive committee and board of directors.

In an address at the Chicago Sunday Evening Club Feb. 5, Edward L. R. Elson, pastor of the Presbyterian church Pres. Eisenhower attends in Washington, stoutly defended Secretary of State Dulles' "brink of war" speech and other actions.

Under auspices of the Chicago church federation's radio and television department three programs featuring the Dead Sea Scrolls were recently offered over the local educational TV station WTTW.

E. Jerry Walker, pastor of St. James Methodist Church here, was one of three persons given citations by the Chicago commission on human relations in its 10th awards ceremony. Walker was honored for the guidance he has given his parish as neighborhood changes have brought a racially mixed population to the church for worship and fellowship.

WENDELL Q. HALVERSON.

Southern Baptist Editors Rate Evangelism Drive Top Story

In a recent survey by the Southern Baptist Convention's news service, 26 editors of Southern Baptist weeklies rated as the "top Southern Baptist story of 1955" the announcement that the convention will join with other U.S. Baptist groups in a six-year evangelism effort.

'Churchman' Spurs Interest In Freedom of Conscience

The *Churchman*, independent Protestant Episcopal semimonthly published at 118 E. 28th St., New York 16, announces its "all-denominations freedom of conscience sermon awards," to be made on the basis of sermons or addresses on individual liberty delivered before congregations March 1-May 1. Any man or woman, whether or not ordained, may submit manuscripts of not more than 2,300 words following pulpit presentations. Gold, silver and bronze plaques and 50 distinguished-mention certificates will be awarded, and award manuscripts will be published exclusively in the *Churchman*.

Racial Tensions Plague Alabama

Violence at University, Bus Boycott in Montgomery Are Followed by Filing of Petitions in Court

TUSKEGEE, ALA., Feb. 14.—Racial tensions growing out of efforts to get court orders on desegregation implemented fill the Alabama scene these days. At the University of Alabama in Tuscaloosa, rioting broke out when Autherine J. Lucy, 26-year-old Birmingham secretary, became the first Negro to enroll there, under a federal order climaxing a three-year legal fight. Miss Lucy's stay was short-lived. Repeated acts and threats of violence by a cursing, rock-and-egg-throwing crowd preceded her departure from the campus under police escort. [See The Christian Century for Feb. 22, p. 228.] Within a week the trustees took action barring Miss Lucy from the school until further notice "for the public safety." Deploring the incident, Pres. Oliver C. Carmichael of the university said the matter "now involves the question of whether anarchy or law will rule here." The student legislature also went on record condemning mob action. The matter has now gone back to court; Miss Lucy has filed a petition asking that the university authorities be compelled to permit her to resume her studies. A hearing in U.S. district court has been set for Feb. 20 in Birmingham. In an interview quoted in the *New York Herald Tribune*, Pres. Carmichael indicated that the solution the university will seek will be based on Miss Lucy's return to classes.

To Test Negroes' Bus Boycott in Court

In Montgomery the boycott of the city's buses begun by Negroes Dec. 5, 1955, as a protest against segregated seating arrangements continues. Recently the residences of two Negroes were bombed—those of Martin King, Jr., pastor of Dexter Avenue Baptist Church and president of the Montgomery Improvement Association, and E. D. Nixon, formerly president of the Alabama branch of the National Association for the Advancement of Colored People. On Feb. 1 Negroes filed suit in federal court asking that Alabama and Montgomery laws compelling racial segregation in transportation facilities be declared unconstitutional. Meantime the Montgomery grand jury has been directed to determine whether the boycott, which admittedly has been effective, constitutes a violation of law.

Hold White Citizens' Council Rally—Without Folsom

An estimated 15,000 men and women thronged Montgomery's coliseum Feb. 10 for Alabama's first statewide white citizens' council meeting. [See The Christian Century for Feb. 22, p. 228.] U.S. Sen. James O. Eastland of Mississippi was the principal speaker. He urged the southern states to set up a regional commission, financed by public funds, to maintain their sovereignty and preserve racial segregation. Repeatedly he assailed the Supreme Court. Alabama's Gov. Folsom did not attend the meeting. Asked whether he approved of the council, "Big

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Jim" said he was for "white . . . black . . . red . . . yellow . . . brown councils, if there are any." He added: "Nothing built on hate can exist for any length of time in a Christian democracy. I hope none of the councils have based their beliefs on hate." The white citizens' councils are dedicated to preservation of racial segregation in the south.

Alabama Declares Itself Officially For Interposition

The Alabama legislature has approved a measure declaring "null, void and of no effect" the Supreme Court's 1954 decision against segregation. On Jan. 31 this declaration for "interposition" went into effect, without Gov. Folsom's signature. Historically, "interposition" is the doctrine that states may "interpose" their sovereignty in the face of federal action which they consider as going beyond the government's constitutional authority. Should more than one-fourth of the states so "interpose" their rights in a given matter, the "interposition" doctrine holds, Congress would be asked to submit to the people a constitutional amendment to clarify the rights of the states. Two local bills relating to segregation have become law without the governor's approval. One authorizes the Macon county board of education to fire teachers who favor racial integration; the other requires all organizations in Marengo county to register their members with the county governing body. The Macon county bill is identical with a measure vetoed by Gov. Folsom minutes before the regular 1955 legislative session ended. The Marengo county bill is interpreted as aimed at the N.A.A.C.P.

Msgr. Sheen Dedicates Local Alabama Church

A galaxy of Roman Catholic dignitaries, headed by Msgr. Fulton J. Sheen of New York, participated in dedication ceremonies of the new 200-seat St. Vincent de Paul Church in Tallassee early this month. Msgr. Sheen was keeping a promise he made to Mrs. Robert Blount when he converted her to the Roman Catholic faith six years ago: that he would help dedicate the new church built through her efforts in Tallassee. In his address he pointed out that the Roman church has come to Tallassee for the first time. The church is one of 50 in the diocese made possible through help of the Catholic Extension Society, which also helps to educate boys for the priesthood and to support priests in poor missions.

And So Forth

Alabama's Sen. Lister Hill recently became recipient of the first annual award of the National Health Committee. He was cited for "outstanding contributions by a public official during 1955 in the fight against mental illness." Sen. Hill played a leading role in securing an $18 million federal appropriation for the study of mental health.

Birmingham's festival of fine arts, held in January, again featured a tour of some of the city's most beautiful churches.

At the annual meeting of the Alabama council on human relations, held in Montgomery Feb. 11, Rabbi Charles Mantinband set forth a series of "four-letter words" he considers "key expressions in helping to eradicate community conflicts." The four: Love, Soul, Home, Duty.

VERA C. FOSTER.

Says Laity Has Voice in N.C.C.

Hoosier Industrialist on General Board Denies Pew's Charges that Clergy Determine Pronouncements

INDIANAPOLIS, Feb. 15.—In an interview published in the *Indianapolis News* a prominent Hoosier industrialist has stoutly denied the recent charges by J. Howard Pew (aired by David Lawrence in *U. S. News & World Report)* to the effect that lay and clerical representatives in the National Council of Churches are at odds over the council's role in political, social and economic affairs. [See The Christian Century for Feb. 22, p. 229.] Irwin Miller of Columbus—board chairman of several commercial enterprises and of a bank, and a member of the N.C.C. General Board—insisted that Pew was speaking for himself, that in no way should his views be taken as representing those of laymen generally. He pointed out that the lay committee formerly headed by Pew, of which Miller himself was a member, was disbanded automatically last year when its prescribed "tour of duty" ended. "There are 115 laymen on the 265-member General Board," said Miller. "They had a part in framing the council's public utterances on such questions as the proposed Bricker amendment, congressional investigations and the United Nations. Laymen are active partners of the clergy in all divisions of the National Council. Meetings of the board are held in a democratic way, with lengthy debate on business and policies." Miller added that in his opinion "no part of life can be declared out of bounds to the church."

CROP Reports Banner Year

Headquarters of CROP (Christian Rural Overseas Program) at Elkhart reports that during 1955 the agency received $924,000 in contributed goods and cash, and distributed more than 12,000 tons of food in 25 needy countries abroad. Albert W. Farmer, national director, told CROP's 10th annual assembly recently that 2,000 tons of this food came directly from church people, the other 10,000 from government surpluses. CROP paid for shipping the 12,000 tons abroad.

Evansville Youth Survey Reveals Discouraging Facts

A survey made in Evansville by the National Council of Churches' family life department and its affiliated United Christian Youth Movement revealed that a third of that city's high school young people do not go to church or Sunday school. The students split 50-50 on whether young people should drink, and two-thirds of them could see nothing wrong with adults' drinking. Only one half of one per cent said they believe religion is a major concern of youth. Forty per cent thought the churches should offer courses on sex and marriage. Results of the survey were presented by Richard E. Lentz of the National Council to 500 delegates from 50 Evansville churches and a score of community organizations. Discussion advanced the following as factors adversely affecting development by the churches of effective youth programs: bad housing, early

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marriage, divorce, working mothers and early departure from the home circle. Findings of the survey will be considered by the Evansville united Christian youth movement in planning a five-year program.

Methodists Present Calling Of the Ministry

The claims of the ministry as a calling were presented at a recent conference attended by 385 Indiana Methodist ministers and laymen here. Among them were 245 high school students. No attempt was made to urge the young people to enter the ministry, but they were made acquainted with the requirements and opportunities. Leaders of the conference were Bishop Richard C. Raines, Bishop Newell S. Booth of Africa, and Richard Belcher of Nashville, director of Methodism's church vocations program. Dr. Belcher said a recent survey revealed an increase of 65 per cent in the number of young Methodists favoring church vocations as compared with a similar poll taken four years ago.

Jehovah's Witness Father Denied Right to 'Confuse' Son

Judge John L. Niblack of Indianapolis superior court recently ruled in contempt a divorced man, member of Jehovah's Witnesses, who insisted on teaching his son "religious things that confused him" after a divorce decree had assigned to his former wife supervision of the child's education and religious training. The decree, granted last April, permitted the father to visit the child but not to interfere with his religious growth. A psychiatrist reported that the religious conflicts had made the child "mixed up, confused and argumentative." The father, who has been denied the privilege of seeing the boy, said he will appeal to the state supreme court.

Another British Theologian Comes to Butler

Principal James C. Clague of the College of Churches of Christ in Toronto is to succeed Prof. William Robinson in Butler school of religion's department of systematic theology and doctrine next fall. Like Robinson, Clague hails from Great Britain. A graduate of the universities of Birmingham and London, he has completed residence requirements for his doctorate at the University of Chicago. Robert Tobias, professor of ecumenical church history at Butler, was recently awarded the Cross of the Commanders of the Royal Order of the Phoenix by the Greek government. In Europe as associate director of the World Council of Churches' department of interchurch aid, Tobias had responsibility for relations with the churches in Greece 1948-53. In addition to his work at Butler, Tobias is director of the Disciples' council on Christian unity.

And So Forth

At its 1956 assembly the Indiana council of churches adopted resolutions endorsing disarmament, civil defense, civil liberties, and distribution of agricultural surpluses to the world's hungry through voluntary agencies. It condemned "marriage mills," liquor advertising, drunken driving and gambling.

Elton Trueblood has resumed chairmanship of Earlham College's department of philosophy and religion following a term as chief of religious policy for the U.S. Information Agency. He has also resumed active direction of the Yokefellow Foundation, interdenominational lay organization which recently received a Lily Endowment grant to expand its work.

Gideons International has again been refused the privilege of distributing Bibles to public schools in Indianapolis. It was informed, however, that it could donate Bibles to teachers, who would announce that they were available to pupils desiring them.

Indiana's Roman Catholics are undertaking a canvass of the state's 1,200,000 households in a campaign to interest nonchurch people in their faith, to secure an accurate census of Catholics and to reawaken Catholics who have lapsed in the practice of their religion.

Baptist churches here have conducted a citywide survey in cooperation with the local church federation's comity committee. American Baptist Convention survey department leaders will help interpret the responsibility of each local church to the community within a one-mile radius.

The Disciples of Christ *Yearbook*, issued here last month, reports a total Disciples membership in the U.S. and Canada of 1,905,835—a gain of 15,000 over last year. Total giving exceeded $64 million.

GEORGE WALKER BUCKNER.

Evangelical Mission Station in Bolivia Stoned

Evangelical mission property housing a seminary, press, radio station and residence quarters in La Paz, Bolivia's capital city, was stoned recently during a missionary conference. Windows were broken and the roof showered with rocks.

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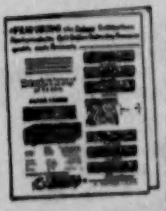

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Sydney Meets World Council

Preceding Executive Committee Session Australians Hear of Ecumenicity in Public Assemblies

SYDNEY, AUSTRALIA, Feb. 8.—February 1956 may well prove to have been a turning point in the history of Australian Protestantism. The arrival of the World Council of Churches' executive committee and other world church leaders for the committee's semiannual meeting this week in near-by Gilbulla, and the preceding activities in Sydney in which they participated, have been for us tremendous events.

A formidable program faced the visitors: five days of preliminary events in Sydney, a week in Gilbulla in conference, four days afterwards in Melbourne and another day in Canberra. Then the visitors will split into three parties: one to visit Adelaide, another Tasmania, the third Queensland. Three weeks in all—that is, if they can last it out; then on to New Zealand.

Australians Meet Asians

Along with the executive committee members there arrived delegates from New Zealand, Tonga, Fiji, India, Ceylon, Malaya and Indonesia. On Feb. 2 the two groups joined in seminar discussions with churchmen from New South Wales. Three subjects were considered: "Christian Strategy in Southeast Asia," "The Australian Council and the World Council of Churches," "Interchurch Aid and Resettlement."

While no final decisions in these areas were made, reports on what was said in the seminars were brought down to a plenary session the next day. In this correspondent's opinion, that plenary session may well prove the highlight of the entire visit. Delegates were given an opportunity to ask questions. The answers were invariably intelligent and illuminating. Many aspects of the ecumenical movement were brought under examination, and Asians and Australians found themselves looking deep into the heart of the World Council.

To many of us it seemed a pity that all this discussion was *in camera*. Had the day's proceedings been carefully reported by a churchman-journalist the public would have obtained a much truer picture of the ecumenical movement than was provided by the excellent photographs, the bare facts and the bald interviews to which local press coverage was limited.

Public Meetings Crowded

During the first days, great crowds packed two of Sydney's largest halls for the three mammoth public meetings, each addressed by three of the distinguished visitors, and many were turned away. Those fortunate enough to get inside enjoyed a feast of inspiration, wit and elegant speech. Sydney's churchmen will long remember the humor and wisdom of Franklin Clark Fry, U.S. Lutheran; the keen lucidity of Kathleen Bliss, British Anglican, only woman member of the visiting committee; the powerful words and delivery of Methodist Bishop Oxnam of the U.S.; the smooth Oxford accent and hearty wit of Anglican Bishop de Mel of

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Ceylon; the apt phrases of Liston Pope of Yale Divinity School; the genial inscrutability of Prof. Joseph Hromadka of Czechoslovakia.

The public meetings were followed on Saturday by an ambitious "Festival of Faith," which 25,000 people witnessed. It featured a pageant written by Malcolm Mackay, secretary of the Australian council for the World Council of Churches, a combined choir of 1,000 voices and the Australian symphony orchestra.

'Ecumenical' Acquires New Meaning

Australians enjoyed illuminating discussions with many of the visitors. The public meetings in Sydney stirred the imagination of local clergy and stimulated in them a desire to do something on behalf of the ecumenical movement. The very word "ecumenical" has taken on a new and fuller meaning. Many of our clergy feel that so far they have had no real understanding of the work done by the World Council nor of the influence it is exerting in the world. Some feel a sense of guilt at their former indifference, and propose to waste no time in becoming more fully informed on this new trend in church activity, and to see that their congregations follow their example.

It had been anticipated that meeting so many world-renowned ecclesiastical personalities would be the greatest thrill Australians would experience in connection with this long-awaited event. Instead, it was the World Council itself that gripped the imagination. At this distance—12,000 miles away —it is not easy to feel the pulse of Geneva. Even with radio and airplane at our service we are still more or less isolated. And like all who live in isolation we have difficulty seeing all things in true perspective. We have only ourselves with whom to talk over our problems. Feuds, serious and light, involve us; wider problems tend to bow to lesser ones near at hand.

Despite the brilliant oratory throughout the preliminary week, it seems to many of us that the people in the pews are still rather in the dark as to the true functions of the World Council. But it has been strikingly driven home to them that in their common religion they share a really close brotherhood with the millions of other Christians around the world. They have learned—some not without surprise—that there are dark-skinned Christians who can speak of Christ with a warmth and a beauty of language and sentiment such as they themselves cannot hope to attain.

'Detached' Press Coverage

The Sydney press gave a generous amount of space to the visit of the Protestant leaders from abroad. But its presentation was characterized by the customary detachment and lack of editorial comment or interpretation with which our newspapers treat all religious affairs. Sydney's dailies do not employ religion editors, and the religious news they print is mostly in the form of church handouts.

No report of the World Council visit would be complete without reference to the International Council of Christian Churches, which sent out Carl McIntire (its president) and Kenneth Kinney of the U.S. and H. C. Slade of Canada in what many here interpret as an effort to undermine the World Council. They held several public meetings at which they attacked the council for admitting churches from Communist-controlled countries, and distributed literature outside churches in which Prof. Hromadka spoke.

In regard to the I.C.C.C. group, the press was even more "detached," to the point of refusing to accept a full-page advertisement repeating the group's charges. It gave as the reason for its refusal the fact that the advertising copy contained "matter vilifying visitors to the country." The space was then taken by the World Council. It should be added that large numbers of the nonchurch-going public were unfavorably impressed by the refusal, which they interpreted as "censorship," and as a result now tend to sympathize with the I.C.C.C., looking on it as an anticommunist body fighting a procommunist organization. ALEX. G. RUSSELL.

[The actual meeting of the World Council's executive committee will be reported in a later news story from Mr. Russell, and a dispatch from Winburn T. Thomas will comment on the meeting.—ED.]

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Detroit Council Honors Laymen

Citations Are Presented at 37th Annual Meeting—Michigan Church Group Adopts New Constitution

DETROIT, Feb. 13.—At its 37th annual meeting this year the Detroit council of churches presented its "layman of the year" award to Paul Wilson, vestryman of Christ Episcopal Church, Cranbrook, an insurance executive. Two other laymen were awarded "citations of special merit" for lifelong service to the church: Charles B. Van Dusen, benefactor of Westminster Presbyterian Church and many other Christian causes; and Peter H. Friesema, an official of Faith Community Reformed Church and for four decades a civic and religious leader. At the business meeting a new constitution was adopted, a budget of $252,662 was approved, the Church of God (Anderson, Ind.) was welcomed as a new council member, and Samuel C. Weir, pastor of Littlefield Boulevard United Presbyterian Church, Dearborn, was elected to succeed Warner R. Cole as president. The council's activities were presented in a combination of recorded dramatic narration and music. Pres. Eugene Carson Blake of the National Council of Churches spoke at the dinner meeting, which overflowed the dining rooms of Covenant Baptist and Outer Drive United Presbyterian churches. An ecumenical worship service concluded the evening's program.

Michigan Church Council Adopts New Constitution

Nearly 300 delegates attended the annual meeting of the Michigan council of churches at Ann Arbor Jan. 16. A new constitution patterned on the evangelical and representative principles of the World and National councils of churches was adopted unanimously, and a three-year financial program calling for gradually increasing askings from constituent denominations was approved. The Episcopal diocese of Northern Michigan and the African Methodist Episcopal Zion Church were welcomed into membership, and the successful culmination of negotiations to bring United Church Women of Michigan into the council as a general department was celebrated. Kenneth G. Neigh, executive of the Presbyterian, U.S.A., synod of Michigan, was re-elected president. An audiovisual report revealed progress in the council's program all along the line.

State University, Church Council Join in Sponsoring Conference

There was a record number of paid registrations for the 17th annual Michigan state pastors' conference sponsored at the University of Michigan at Ann Arbor Jan. 16-18 by the university's extension service and the Michigan council of churches. Guest lecturers were Prof. A. G. Wehrli of Eden Theological Seminary (Evangelical and Reformed), Webster Groves, Mo.; Harold A. Bosley, pastor of First Methodist Church, Evanston, Ill.; and Prof. Joseph Sittler of Chicago Lutheran Theological Seminary, Maywood, Ill. The conference luncheons were addressed by Gov. G. Mennen Williams and by William A. Loos of the Church Peace Union. An innovation this year was the presentation of special topics by university professors: Henry J. Gomberg on atomic energy developments after Geneva, William C. Morse on juvenile delinquency, and Preston W. Slosson on the effect of the present world crisis on Christian theology and organization. General chairman was T. Thomas Wylie, pastor of First Baptist Church, Kalamazoo.

Present 11th Institute On Judaism

A record crowd attended the 11th annual B. Benedict Glazer Institute on Judaism Feb. 3 at Temple Beth El, for which Richard C. Hertz, senior rabbi, was host. Rabbi Lou H. Silberman, formerly professor of Jewish literature at Vanderbilt University, described the Jewish background of the Sermon on the Mount, the Lord's Supper and Christian baptism. Rabbi Morris N. Kertzer, director of the American Jewish Committee's interreligious activities division, discussed universal preaching values in Judaism. "Great sermons are made by great congregations," he said. Each year the temple offers a complimentary luncheon between sessions at which a number of representative clergymen bring messages of greeting.

Survey Reveals Average Methodist Salary

Charles P. Wolfe, superintendent of the Marquette Methodist district, recently completed a survey of ministerial salaries in the 524 Methodist preaching places in the Detroit Methodist conference (eastern half of the state and the upper peninsula). It revealed that the average salary for full-member clergymen is $4,554, including 15 per cent added to the base salary to represent the value of parsonage use but excluding allowance for utilities and automobile use, paid by the churches. The corresponding figure for the 440 churches in the Michigan Methodist conference (western half of the state) is $4,107. Dr. Wolfe said average salary for Presbyterian ministers in the state is $5,741; for Episcopal clergymen, $4,712.

And So Forth

Michigan churchwomen won two recent decisions. As part of a nationwide poll, the Detroit (U.S.A.) presbytery voted 83-23 in favor of the ordination of women as ministers. Twice before a similar proposal had been defeated. At the 123rd annual convention of the Episcopal diocese of Michigan clergy delegates voted 104-31, lay delegates 157-101, to permit election of women to parish vestries.

Edgar DeWitt Jones, minister emeritus of Central Woodward Christian Church, now in his 80th year, will again give the annual Lincoln Day dinner address (the 25th) at that church, a tradition he started early in his ministry there.

At the annual convention of the Episcopal diocese of Michigan Bishop Richard S. Emrich was presented with an oil portrait of himself, a new car, and funds to cover a trip to Europe for him and his family next summer. Principal speaker at the convention was Bishop Lauriston L. Scaife of the Episcopal diocese of Western New York.

The University of Michigan's Institute for Human Adjustment will offer a course this spring on "Older People and the Church," taught by Prof. Wilma Donahue. The institute is widely known for its work in this field.

G. MERRILL LENOX.

in the quiet of the study

Immortality—NEW *theory?*

THINKING AHEAD to your Easter sermon? Jotting down notes for something *unexpected* you can say? Searching for *the* idea that could jog the pews sufficiently to encourage them to meditate, at least briefly, amidst their debut of Spring finery?

Perhaps the fertile mind of Jack Finegan—archeologist, religious educator, author, colleague of the cloth—contributes your sermon clue in his newest book, BEGINNINGS IN THEOLOGY[1].

Essentially a book to bestir laymen to be more than epidermal Christians, BEGINNINGS IN THEOLOGY teems with germinal ideas for numerous sermons. Among those ideas is a new theory of immortality that presents fresh evidence to buttress and persuade in a centrifugal era that atomizes faith and values.

This new theory of immortality was foreshadowed in Jack Finegan's earlier book your young people probably are using, YOUTH ASKS ABOUT RELIGION[2], which Georgia Harkness said in *Journal of Religion* "should prove valuable both to laymen who want to understand their faith and to their leaders who want light as to how to communicate it."

Other themes for Easter and any day will be suggested, too, by Jack Finegan's REDISCOVERING JESUS[3], of which George B. Caird commented in *The Pastor:* "Nobody will be able to read it without feeling himself in the presence of the Master."

You'll find these books adept as resources for sermons, study groups and individual layman use. One needs no Geiger counter to reveal their wealth, waiting to be mined.

P.S. Although BEGINNINGS IN THEOLOGY is a comprehensive guidebook for laymen, it won't displace clergymen! It will actually supplement your labors in helping churchgoers understand better the *what* and *why* of basic beliefs—God, God-in-Christ, grace, accident and evil in life, miracles, baptism, the Resurrection, Pentecost, and many others.

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